S

John Ira Hill

Test Next Tues

Fri morning

1 Exposition of a great Psalm
2 Forgiveness in the Psalms
3 David's religious life
4 Praise in the Psalms
5 Moral attributes of God in Ps
6 Messianic element
7 Treatment of Sin
8 The assurance of the Righteous

End of Next week

(1) 1-6

(2) ———

(4) - 9 - 10 - 11 - 12

(6) - 10

(13) - 1

Jeob. -
adab.
Barche -
Elah
Zemri - 7 da
Omri
Asa

1. Davidh Sin

SYLLABUS FOR OLD TESTAMENT STUDY

JOHN R. SAMPEY, D.D., LL.D.

OLD TESTAMENT
WORLD
ASIA
MINOR
PONTUS
R. Halys
CILICIA
R. Cydnus
CYPRUS
MEDITERRANEAN
SEA
ARMENIA
Mt. Ararat
Lake Van
Van
R. Araxes
CASPIAN
SEA
Lake Martianus
Tabriz
Samosata
Carchemish
Haran
Jerabis
ASSYRIA
River
Dur-Sharukin
NINEVEH
Calah
R. Zab
MESOPOTAMIA
R. Khabur
River
Asshur
MEDIA
ECBATANA
R. Orontes
Hamath
Riblah
Palmyra
Baalbec
SYRIA
Sidon
Hobah
DAMASCUS
Tyre
Accho
Dothan
Shechem
Thinereth
Mahanaim
PALESTINE
Bethel
Ai
JERUSALEM
Hebron
Gaza
Beersheba
Dead
Sea
Zoan
Etham
Pithom
Succoth
Rameses
ON
EGYPT
R. Nile
Kadesh-barnea
Mt. Hor
SINAITIC
PENINSULA
Marah
Elim
Elath
Mt. Sinai
Reppidim
Gulf of
Akaba
RED SEA
ARABIA
Hormah
Tigris
Euphrates
Accad
R. Gozan
Cutha
BABYLONIA
BABYLON
Borsippa
Caineh
Lake
Nedjef
Erek
Korna
Ur
CHALDEA
SHUSHAN
ELAM
PERSIA
Ulai
Bassorah
PERSIAN
GULF
E.M.Gardner

SYLLABUS FOR OLD TESTAMENT STUDY

BY

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SYLLABUS FOR OLD TESTAMENT STUDY

PRINTED IN THE UNITED STATES OF AMERICA

TO THE MEMORY OF

REV. JAMES L. SAMPEY

MY SAINTED FATHER

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FOREWORD

This Syllabus for Old Testament Study was prepared primarily for the use of students in the Southern Baptist Theological Seminary. It is supplemented by lectures and constant questioning on the part of the teacher. About one hundred and twelve hours of an eight months' session are devoted to recitation and lecture in the department of Old Testament, with the Revised Version (American Standard Edition) as the text-book. This Syllabus serves as a guide to the best literature on the various periods, and puts before the student such introductory information as will aid in the understanding of the different books of the Hebrew Scriptures. The outlines have been prepared with a good deal of care, with the aid of the best commentaries and with much first-hand study of the Old Testament in both Hebrew and English. The author uses this Syllabus in connection with his Manual entitled *The Heart of the Old Testament*. Matters omitted from the Syllabus receive attention in this companion volume.

The general reader may be surprised to find no treatment of Biblical Geography and Archæology, and little reference to Inspiration and the Canon. These subjects are discussed at length in our Seminary by the professor in the department of Biblical Introduction, and hence are not incorporated in this Syllabus.

The author has found it convenient and useful to take his classes through the Old Testament History, from Genesis to Nehemiah, in the first four months; then, on the basis of this general acquaintance with Israel's history, the student is prepared to appreciate the Poets and

the Prophets in the light of their times. Thus in eight months the student reads every line of the Old Testament, and makes special study of such great books as Genesis, the Psalms, and Isaiah.

This edition of the Syllabus is intended for use with at least three other books in the hands of the student: first and foremost, the American Standard Edition of the Bible; secondly, the author's manual entitled *The Heart of the Old Testament;* thirdly, *The Monuments and the Old Testament,* by Ira M. Price, Ph.D. The treatment in the Syllabus is brief or extended according to the fullness or scantiness of material in the two text-books recommended above for study along with the Bible itself.

The Syllabus has been revised throughout. The author has had the assistance of his valued associate in Old Testament, Rev. Kyle M. Yates, Th.D., in the preparation of this fifth edition of the Syllabus. Dr. Yates has also been kind enough to read the proofs and assist in putting the book through the press.

May this new edition of the Syllabus promote sane and reverent study of the Old Testament.

August 1, 1924.

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OUTLINE OF LESSONS ON THE OLD TESTAMENT

References are given to the following text-books: (1) American Standard Edition of the Bible; (2) Sampey, *Syllabus for Old Testament Study;* (3) Sampey, *The Heart of the Old Testament;* (4) Price, *The Monuments and the Old Testament.*

A certificate as to parallel reading is required at each quarterly examination. The work assigned includes at least one article on each of the books in the Old Testament. If the smaller dictionaries are used, *two* separate articles on each book must be read. If any one of the following works is used, the reading of one article on each book is sufficient: (1) *The International Standard Bible Encyclopædia;* (2) Hastings' *Bible Dictionary,* in 5 volumes; (3) Smith's *Bible Dictionary,* in 4 volumes; (4) Driver's *Introduction to the Literature of the Old Testament.*

FIRST QUARTER

For the First Quarter the parallel reading includes articles on Pentateuch (or Hexateuch), Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, and Samuel.

LESSON I

1. Genesis 1, 2.
2. Syllabus, pp. 45 f., 51, 62-65.
3. Heart of O. T., §§ 1—5.
4. Price, §§ 78-83.

LESSON II

1. Genesis 3—5.
2. Syllabus, pp. 46-49, 65 f., 52-54.
3. Heart of O. T., §§ 6, 7.
4. Price, §§ 84-87.

LESSON III

1. Genesis 6—11.
2. Syllabus, pp. 49 f., 55 f., 66 f.
3. Heart of O. T., §§ 8—10.
4. Price, §§ 88—98.

LESSON IV

1. Genesis 12—20.
2. Syllabus, pp. 56-60, 68 f.
3. Heart of O. T., §§ 11—17.
4. Price, §§ 99—106, 113—117.

LESSON V

1. Genesis 21—35.
2. Syllabus, p. 69.
3. Heart of O. T., §§ 18—22.

LESSON VI

1. Genesis 36—50.
2. Syllabus, pp. 70-72.
3. Heart of O. T., §§ 23, 24.
4. Price, §§ 118—122.

LESSON VII

1. Exodus 1—12.
2. Syllabus, pp. 73, 77-80.
3. Heart of O. T., §§ 36—39.
4. Price, §§ 107—112, 123—126.

LESSON VIII

1. Exodus 13—31.
2. Syllabus, pp. 80 f.
3. Heart of O. T., §§ 40—46, 61—66.
4. Price, §§ 127—134.

LESSON IX

1. Exodus 32 — Leviticus 27.
2. Syllabus, pp. 74, 81.
3. Heart of O. T., §§ 47—49, 67—69.
4. Price, §§ 156—163.

LESSON X

1. Numbers 1—17.
2. Syllabus, pp. 75, 82.
3. Heart of O. T., §§ 50—52.
4. Price, §§ 135—138.

LESSON XI

1. Numbers 18—36.
2. Syllabus, pp. 82 f.
3. Heart of O. T., §§ 53, 54.
4. Price, §§ 139—145.

LESSON XII

1. Deuteronomy 1—17.
2. Syllabus, p. 76.
3. Heart of O. T., §§ 55, 70.
4. Price, §§ 146—155, 164—168.

LESSON XIII

1. Deuteronomy 18—34.
2. Heart of O. T., §§ 56, 71.

LESSON XIV

1. Joshua 1—14.
2. Syllabus, 84-86.
3. Heart of O. T., §§ 57, 58.
4. Price, §§ 169—174.

LESSON XV

1. Joshua 15—24; Judges 17—21, 1—5.
2. Syllabus, pp. 86-89.
3. Heart of O. T., §§ 59—60, 72—76.

LESSON XVI

1. Judges 6—16; Ruth 1—4.
2. Syllabus, pp. 89-92.
3. Heart of O. T., §§ 76, 77.
4. Price, §§ 175—179.

LESSON XVII

1. 1 Sam. 1—12; 1 Chron. 1—5.
2. Syllabus, pp. 93-97.
3. Heart of O. T., §§ 78—82.

LESSON XVIII

1. 1 Sam. 13—27; 1 Chron. 6—9.
2. Syllabus, pp. 97-101.
3. Heart of O. T., §§ 83—88.
4. Price, § 180.

LESSON XIX

1. 1 Sam. 28—2 Sam. 5; 1 Chron. 10—12.
2. Syllabus, pp. 101 f.
3. Heart of O. T., §§ 89, 90.
4. Price, § 181.

SECOND QUARTER

For the Second Quarter the parallel reading includes articles on Kings, Chronicles, Ezra, Nehemiah, and Esther.

LESSON I

1. 2 Sam. 6—12; 1 Chron. 13—20.
2. Syllabus, pp. 102-104.
3. Heart of O. T., §§ 91, 92.
4. Price, §§ 182—184.

LESSON II

1. 2 Sam. 13—20.
2. Syllabus, pp. 104 f.
3. Heart of O. T., § 92.

LESSON III

1. 2 Sam. 21—1 Kings 2; 1 Chron. 21—29.
2. Syllabus, pp. 105 f., 108.
3. Heart of O. T., §§ 93, 94.

LESSON IV

1. 1 Kings 3—8; 2 Chron. 1—7.
2. Syllabus, pp. 107 f.
3. Heart of O. T., §§ 100—102.
4. Price, §§ 185—187.

LESSON V

1. 1 Kings 9—14; 2 Chron. 8—12.
2. Syllabus, Chronological Chart, 1020-914 B.C.
3. Heart of O. T., §§ 103, 108, 109.
4. Price, §§ 188—191.

LESSON VI

1. 1 Kings 15—22; 2 Chron. 13—18.
2. Chron. Chart, 914-853 B.C.
3. Heart of O. T., §§ 109—112, 117.
4. Price, §§ 192—195.

LESSON VII

1. 2 Kings 1—9; 2 Chron. 19—22.
2. Chron. Chart, 853-842 B.C.
3. Heart of O. T., §§ 113, 114, 116.
4. Price, §§ 196—200.

LESSON VIII

Review of Lessons I-VII

LESSON IX

1. 2 Kings 10—13; 2 Chron. 23, 24.
2. Chron. Chart, 842-797 B.C.
3. Heart of O. T., §§ 115, 119.
4. Price, §§ 201, 202.

LESSON X

1. 2 Kings 14—16; 2 Chron. 25—28.
2. Chron. Chart, 797-727, B.C.
3. Heart of O. T., §§ 121, 122, 130, 133.
4. Price, §§ 203—213.

LESSON XI

1. 2 Kings 17:1—18:12; Ch. 20; 2 Chron. 29—31.
2. Chron. Chart, 727-705 B.C.
3. Heart of O. T., § 136.
4. Price, §§ 214—219.

LESSON XII

1. 2 Kings 18:13—19:37; 2 Chron. 32.
2. Chron. Chart, 705-698 B.C.
3. Heart of O. T., § 135.
4. Price, §§ 220—227.

LESSON XIII

1. 2 Kings 21:1—23:35; 2 Chron. 33:1—36:4.
2. Chron. Chart, 698-609 B.C.
3. Heart of O. T., §§ 144, 145, 149.
4. Price, §§ 228—241.

LESSON XIV

1. 2 Kings 23:36—24:17; 2 Chron. 36:5-10; Jer. 26, 36; Dan. 1—3.
2. Chron. Chart, 609-597 B.C.
3. Heart of O. T., §§ 150, 151, 162, 163.
4. Price, §§ 242—244, 275—277.

LESSON XV

1. 2 Kings 24:18—25:30; 2 Chron. 36:11-23; Jer. 34, 37—44; Dan. 4.
2. Chron. Chart, 597-560 B.C.
3. Heart of O. T., §§ 152, 154—157, 164.
4. Price, §§ 245—248.

LESSON XVI

1. Daniel 5, 6; Ezra 1—6; Haggai 1, 2.
2. Chron. Chart, 560-516 B.C.
3. Heart of O. T., §§ 168—171.
4. Price, §§ 249—258, 286.

LESSON XVII

1. Esther 1—10.
2. Chron. Chart, 516-478 B.C.; Syllabus, p. 109.
3. Heart of O. T., § 174.
4. Price, §§ 269—274.

LESSON XVIII

1. Ezra 7—10; Neh. 1—5.
2. Chron. Chart, 478-445 B.C.; Syllabus, pp. 110 f.
3. Heart of O. T., §§ 175—177.
4. Price, §§ 287—289.

LESSON XIX

1. Nehemiah 6—13.
2. Chron. Chart, 445-433 B.C.
3. Heart of O. T., §§ 178—182.
4. Price, §§ 259—268.

THIRD QUARTER

For the Third Quarter the parallel reading includes articles on Job, Psalms, Proverbs, Ecclesiastes, Song of Songs (Canticles), Obadiah, Joel, Jonah, Amos, Hosea, and Micah.

LESSON I

1. Job 1—5.
2. Syllabus, pp. 112, 116-18.
3. Heart of O. T., §§ 25, 26, 28, 29, 32, 33.

LESSON II

1. Job 6—14.
2. Syllabus, pp. 113-15, 118-20.
3. Heart of O. T., §§ 27, 29.

LESSON III

1. Job 15—31.
2. Syllabus, pp. 120-23.
3. Heart of O. T., §§ 29, 34.

LESSON IV

1. Job 32—42.
2. Syllabus, pp. 123-25.
3. Heart of O. T., §§ 30, 31, 35.

LESSON V

1. Read Psalms 1—25.
2. Syllabus, pp. 126-30, 138 f.
3. Heart of O. T., §§ 86, 87, 94.

LESSON VI

1. Read Psalms 26—50.
2. Syllabus, pp. 130-32, 139 f.
3. Heart of O. T., §§ 88—91.

LESSON VII

1. Read Psalms 51—75.
2. Syllabus, pp. 132-34, 141.
3. Heart of O. T., §§ 92, 94.

LESSON VIII

1. Read Psalms 76—100.
2. Syllabus, pp. 134-37, 141.
3. Heart of O. T., §§ 95, 96.

LESSON IX

1. Read Psalms 101—119.
2. Syllabus, pp. 137 f., 142.
3. Heart of O. T., §§ 97, 99.

LESSON X

1. Read Psalms 120—150.
2. Syllabus, p. 142.
3. Heart of O. T., § 98.

LESSON XI

1. Proverbs 1—6, 10—18.
2. Syllabus, pp. 143-45.
3. Heart of O. T., §§ 104—106.
4. Memorize three proverbs.

LESSON XII

1. Proverbs 7—9, 19—31.
2. Syllabus, pp. 145 f.
3. Heart of O. T., §§ 106, 107.

LESSON XIII

1. Ecclesiastes 1—12.
2. Syllabus, pp. 147-49.
3. Heart of O. T., § 104.

LESSON XIV

1. Song of Songs 1—8; Obadiah; Joel 1—3.
2. Syllabus, pp. 150-52, 157-61.
3. Heart of O. T., §§ 104, 118—120.

LESSON XV

1. Jonah 1—4; Amos 1, 2.
2. Syllabus, pp. 152-54, 162-66.
3. Heart of O. T., §§ 122—125.

LESSON XVI

1. Amos 3—9.
2. Syllabus, pp. 155 f., 166-69.
3. Heart of O. T., §§ 126, 127.

LESSON XVII

1. Hosea 1—10.
2. Syllabus, pp. 170-74.
3. Heart of O. T., § 128.

LESSON XVIII

1. Hosea 11—14; Micah 1—3.
2. Syllabus, pp. 174-78.
3. Heart of O. T., §§ 129, 143.

LESSON XIX

1. Micah 4—7.
2. Syllabus, pp. 178-82.
3. Heart of O. T., § 143.

FOURTH QUARTER

The parallel reading for the Fourth Quarter includes articles on Isaiah, Nahum, Zephaniah, Habakkuk, Jeremiah, Lamentations, Ezekiel, Daniel, Haggai, Zechariah, Malachi.

LESSON I

1. Isaiah 1—4.
2. Syllabus, pp. 183-85, 202 f.
3. Heart of O. T., §§ 130, 132.

LESSON II

1. Isaiah 5:1—9:7.
2. Syllabus, pp. 185-87, 203-5.
3. Heart of O. T., §§ 131—133.

LESSON III

1. Isaiah 9:8—17:14.
2. Syllabus, pp. 187-89, 205.
3. Heart of O. T., §§ 134, 137.

LESSON IV

1. Isaiah 18—27.
2. Syllabus, pp. 189-92, 206 f.
3. Heart of O. T., § 136.

LESSON V

1. Isaiah 28—35.
2. Syllabus, pp. 192-94, 207-9.

LESSON VI

1. Isaiah 36—45.
2. Syllabus, pp. 194-97, 209-11.
3. Heart of O. T., §§ 135, 136, 138, 139.

LESSON VII

1. Isaiah 46—55.
2. Syllabus, pp. 197-99, 211.
3. Heart of O. T., §§ 140, 141.

LESSON VIII

1. Isaiah 56—66.
2. Syllabus, pp. 99-202, 211-14.
3. Heart of O. T., § 142.

LESSON IX

1. Nahum, Zephaniah, and Habakkuk.
2. Syllabus, pp. 215-221, 260-64.
3. Heart of O. T., §§ 146—148.

LESSON X

1. Jeremiah 1—17.
2. Syllabus, pp. 222-28, 233-35.
3. Heart of O. T., §§ 149, 150.

LESSON XI

1. Jeremiah 18—20, 46, 25, 45, 36, 35, 22—24, 27—31, 21.
2. Syllabus, pp. 225-29, 234 f.
3. Heart of O. T., § 151.

LESSON XII

1. Jeremiah 34, 37—39, 32 f., 40—44, 47—52; Lamentations 1—5.
2. Syllabus, pp. 231-240.
3. Heart of O. T., §§ 152 f.

LESSON XIII

1. Ezekiel 1—24.
2. Syllabus, pp. 241-247.
3. Heart of O. T., §§ 154—157.

LESSON XIV

1. Ezekiel 25—48.
2. Syllabus, pp. 244 f., 248.
3. Heart of O. T., §§ 158—161.

LESSON XV

1. Daniel 1—12.
2. Syllabus, pp. 249-253.
3. Heart of O. T., §§ 162—166.

LESSON XVI

1. Haggai 1, 2; Zechariah 1—14.
2. Syllabus, pp. 254-257.
3. Heart of O. T., §§ 170—173.

LESSON XVII

1. Malachi 1—4.
2. Syllabus, pp. 258-271.
3. Heart of O. T., §§ 179 f.

LESSON XVIII

Syllabus, pp. 272-280.

LESSON XIX

Syllabus, pp. 280-291.

SYLLABUS FOR OLD TESTAMENT STUDY

OLD TESTAMENT
PALESTINE
MEDITERRANEAN SEA
Sidon
Zarephath
Tyre
Beth-rehob
Helepho
Kedesh
Hazor
Zebulun
L. Merom
Achzib
Gischala
Accho
Jotapata
Sea of Gennesaret
Kitron
Aphek
Mt. Carmel
Mt. Tabor
Endor
Shunem
Megiddo
Jezreel
Pella
Beth-shean
Mt. Gilboa
Dothan
Abel-meholah
Jabesh-gilead
Mahanaim
Samaria
Mt. Ebal
Ramoth-gilead
Shechem
Succoth
Mt. Gerazim
Penuel
Joppa
Shiloh
Ephraim
Gilgal
Joghebah
Beth-horon
Gezer
Ekron
Bethel
Ai
Michmash
Beth-nimrah
Rabbath-ammon
Jabneel
Ajalon
Mizpeh
Geba
Jericho
Gibeon
Kirjath-jearim
Ramah
Gilgal
Beth-hoglah
Gibeah
Adummim
Heshbon
JERUSALEM
Beth-haran
Beth-shemesh
Mt. Nebo
Ashdod
Timnath
Bethlehem
Medeba
Askelon
Gath
Adullam
Tekoa
Beth-peor
Lachish
Baal-meon
Gaza
Eglon
Hebron
Kiriathaim
DEAD SEA
Aroer
Dibon
Bezer
Gerar
Ziph
Engedi
Sharuhen
Debir
Carmal
Arnon
Beersheba
Maon
Ar
Zoar
Ziklag
Moladah
Bered
Kir
Rehoboth
Dt. Zered
Abana
Hobah
DAMASCUS
Mt. Hermon
Pharpar
Golan
Yarmuk
Edrei
Kerioth
Bozrah
Jordan
Jabbok
Negeb
E.M.Gardner

INTRODUCTORY

I. ORIGINAL LANGUAGES

The New Testament, as we now have it, is all in Greek, whatever may have been the original in which Matthew, James, and others wrote. The Old Testament was composed by men who spoke and wrote Hebrew, and Hebrew is the original language of all the O. T. Scriptures, except about six chapters in Daniel (2:4—7:28), about three in Ezra (4:8—6:18 and 7:12-26), and one verse in Jeremiah (10:11). These chapters are in the Aramaic tongue, a sister to Hebrew. If one wishes to read in the original the entire Bible, he must learn Hebrew, Aramaic, and Greek.

II. STATE OF THE HEBREW TEXT

The Jews have for two thousand years been extremely careful about preserving their sacred books in primitive purity. They have spared no pains to preserve a pure text. At the same time one must not forget that the Hebrew Scriptures were often in great danger. Antiochus Epiphanes burned all the copies he could find. Many rolls were destroyed during the terrible Roman wars. Moreover scribal errors may have crept into the text long before the days of Ezra and his school of scribes. In addition to unintentional errors of copyists, the original text was perhaps subjected to more or less of editorial revision.

Among the earliest extant manuscripts of the Hebrew Bible are a codex of the Former and Latter Prophets,

now in Cairo, and dated in A.D. 895; a codex of the Latter Prophets, in Petrograd, and dated in A.D. 916; a codex of the entire Hebrew Bible, in Petrograd, and dated in A.D. 1009. At least two manuscript editions of the Old Testament in Greek are as old as the middle of the fourth century A.D.

The modern Massoretic Text, with its accompanying apparatus of varying views as to many readings, is a witness to the need of Textual Criticism in the Old Testament. S. Baer and Franz Delitzsch published in parts from time to time during more than twenty years an edition of the Massoretic Hebrew text. C. D. Ginsburg is the author of a carefully compiled Massoretic text. Kittel has published a good edition of the Hebrew Bible in two volumes. The footnotes make much use of the ancient versions and the conjectures of modern scholars. This is the best edition of the Hebrew Bible for critical study.

The ancient Hebrews wrote without indicating the vowels. The consonantal text is still used in the synagogue rolls. Somewhere from the sixth to the eighth century A.D. the present system of vowel points was devised, and copies of the Scriptures have since that time indicated the vowels that accompany the consonantal text. Modern Hebrew Bibles follow the Palestinian system, which employs dots above, below, and in the middle of the consonantal letters. The Babylonian system was superlinear. Of course, the omission of the vowels left a larger margin for ambiguity, and the ancient versions, especially the Septuagint, give evidence that the same consonantal text was variously read and understood.

III. THE ANCIENT VERSIONS

1. Greek.
   a. The *Septuagint* was probably the first version of the Hebrew Scriptures. The Pentateuch was

translated in Egypt about 275 B.C. Josephus records the marvelous story of the work of the seventy translators. Scholars are agreed that the story has been "dressed up"; but the fact that the Septuagint version of the Law was made in Egypt long before the Christian era is well established. The Prophets and the Hagiographa were translated into Greek before 132 B.C.

The Greek of the Septuagint is far removed from the classic idiom. Different books of the Bible evidently fell into different hands, and while some of the translators knew Hebrew quite well, and Greek tolerably well, others were not at home in either language. Most of the translators were quite faithful to the original Hebrew, while others leaned toward a paraphrase. The Pentateuch is best rendered. The Book of Daniel is the worst. The Apostles quote quite frequently from the Septuagint, and the idiom of New Testament Greek (Koine) is anticipated, for the most part, in this early Greek translation.

b. Three other Greek versions of the Old Testament were made from 100 A.D. to 200 A.D. by Jews. Exact dates are not known, and only fragments of these translations have been preserved. (1) The version of *Aquila* probably comes from the second quarter of the second century A.D. It was slavishly literal. The Jews quoted it in opposition to the Christian use of the Septuagint. (2) *Theodotion,* in the latter half of the second century, made a version more closely resembling the LXX. (3) *Symmachus,* near the end of the second century, made a version that aimed to be smooth. He is sometimes paraphrastic.

Origen's Hexapla (c. 230 A.D.) contained, in addition to the Hebrew text and a Greek transliteration of the Hebrew, the four Greek versions

named above. Only fragments of Origen's great work remain. Perhaps no complete copy of this *magnum opus* was ever made.

2. The Syriac.

A Syriac version was probably made between 150 and 200 A.D., for the benefit of Christians who spoke Syriac. The *Peshitta,* made somewhat later, is the standard version. The Pentateuch is best rendered. The translators seem to have made considerable use of the *Septuagint,* in connection with the Hebrew.

3. The Targums.

Long before Christ the Hebrew Scriptures were probably translated orally by public interpreters in the synagogues. Written Aramaic versions may have been made as early as the first century of our era.

a. The *Targum of Onkelos* is a fairly literal translation of the Pentateuch into Aramaic. Date unknown, and assigned to periods as far apart as the first and the third century A.D.

b. The *Targum of Jonathan* on the Prophets. Probably made in the third century A.D.

4. Latin Versions.

a. The *Old Latin* belongs to the second century A.D. It is a literal translation of the Septuagint, and not of the Hebrew.

b. *Jerome's Version,* afterward known as the *Latin Vulgate,* was completed in 404 A.D. It is a good piece of work, though not an infallibly accurate translation of the true text of the Bible, as the Council of Trent affirmed. The *Douay Version,* an accredited English translation of the Latin Vulgate, is the authorized Roman Catholic Bible for English readers.

The value of the ancient versions is twofold:

(1) For purposes of *textual criticism.* They occasionally bear witness to the true reading in places which have been corrupted in the Hebrew text.

(2) As aids to *interpretation.* Every translation partakes of the nature of a commentary, and these early versions are helps to the understanding of the Bible. They are the most ancient commentaries we have.

IV. THE DIVISIONS OF THE OLD TESTAMENT

1. The Jewish Classification.
   a. The *Law,* or the Five Books of Moses. This was most highly esteemed as the foundation of the Hebrew Bible.
   b. The *Prophets.* (1) The Former Prophets: Joshua, Judges, Samuel, and Kings. (2) The Latter Prophets: Jeremiah, Ezekiel, Isaiah, and the Twelve Minor Prophets.
   c. The *Writings.* (1) Poetical books: Psalms, Proverbs, Job. (2) Five rolls: Canticles, Ruth, Lamentations, Ecclesiastes, Esther. (3) Daniel, Ezra —Nehemiah, Chronicles.

      By counting Ezra and Nehemiah as one book, and the twelve smaller prophets as one roll, the Jews made their Canon to contain twenty-four books. By combining Ruth with Judges, and Lamentations with Jeremiah, the Jews sometimes reckon their sacred books as twenty-two, the exact number of letters in the Hebrew alphabet. The Book of Daniel, made up of both history and apocalypse, was classed with the Hagiographa, or Writings.

2. Classification According to Literary Form and Content.
   a. Legislation: Pentateuch, though the first five books of the Bible contain much history.

b. History: From Joshua to Esther, twelve books in the English Bible.
c. Poetry: Job, Psalms, Proverbs, Canticles, Lamentations, and parts of Ecclesiastes. There are snatches of poetry in the Historical Books, and many poems embedded in the Prophetic Books.
d. Prophecy: Isaiah, Jeremiah, Ezekiel, Daniel, and the Twelve, a total of sixteen Prophetic Books.

Almost every variety of literary composition is represented in the Hebrew Bible: history, biography, genealogy, legislation, parable, proverb, lyric, drama, oratory, epistle, elegy, etc.

I

THE PENTATEUCH

The five books of Moses early came to be known as the Law, or the Law of Moses. They contain the commandments and ordinances that lay at the basis of the Hebrew Commonwealth. The Jews esteemed these books above all others. The Pentateuch might properly be classed with the historical books; for the legislative codes are vitally connected with the history of the Mosaic period.

It is common now in many quarters to speak of the Hexateuch, the Book of Joshua being regarded by many critics as the necessary conclusion of the historical narrative found in the five books commonly ascribed to Moses. But Moses, the responsible author of the Law, had nothing to do with the composition of the Book of Joshua.

HIGHER CRITICISM OF THE PENTATEUCH

Biblical Criticism has two departments: Textual (Lower), and Literary and Historical (Higher).

Possibly the Higher Criticism of the Pentateuch is the most important critical problem confronting students of the Old Testament. Fundamental and difficult, it calls for patience, industry, and the ability to sift evidence and estimate its value. It requires logical discipline and a well-balanced mind. There is much poor reasoning on the part of learned men. Some specialists collect a multitude of facts, without being able to arrange them, or to show their bearing on debated questions.

I. A Brief History of Pentateuchal Criticism.

The opinion of Jews and Christians for over two thousand years was almost unanimous in favor of the Mosaic authorship. A few assailants of this view appeared between 1650 and 1750 A.D. (a century of beginnings of criticism), such as Hobbes, Peyrerius, Spinoza, Richard Simon, and Le Clerc.

1. The Early Documentary Hypothesis.

   Francis Astruc, a French physician (1753 A.D.), published a work which started modern criticism on its way. He thought he had found in Genesis two main documents, one employing *Elohim,* the other *Jehovah* for God (thus called "Elohistic" and "Jehovistic"), and ten smaller documents. His book was entitled "Conjectures concerning the Original Memoranda which Moses is supposed to have used in composing the Book of Genesis."

Eichhorn's Introduction to the O. T. (1782 A.D.) fortified Astruc's partition by adducing arguments drawn from differences in style. Astruc and Eichhorn, while separating Genesis into documents, held that Moses was the author of the Pentateuch.

All this was seemingly harmless speculation. But this small beginning was to lead to greater things.

2. The Fragmentary Hypothesis.

Alexander Geddes, in 1800, resolved the Pentateuch into a number of fragments without logical or chronological connection. Vater (1802-5) and Hartmann (1831) taught that the Pentateuch consisted of a number of brief post-Mosaic fragments, which grew until combined into our present Pentateuch.

The order and unity of the narrative were too apparent to allow such a hypothesis to win the field.

3. The Supplementary Hypothesis.

The way for this hypothesis was cleared by De Wette, who, in 1805, wrote an epoch-making book on the date of Deuteronomy, placing this important Book just prior to the reformamation under Josiah in 621 B.C. Bleek (1830), Tuch (1838), Staehelin (1843), and Knobel (1852) belonged to this school. According to this hypothesis, the *Elohim* document formed the basis of the Pentateuch, and the *Jehovah* writer worked this up, making additions and other modifications. This school also denied Mosaic authorship.

But the supposed original document, when separated from the so-called Jehovistic additions, was incomplete, lacking those sections

assigned to the Jehovist. Moreover, in the Elohistic sections there were references to events recorded in the sections assigned to the Jehovist. Keil, Hengstenberg, and others defended the unity and authenticity of the Pentateuch.

The term "Hexateuch" now came into use, Joshua being regarded as a necessary part of the early history.

4. The Later Documentary Hypothesis.

Hupfeld (1853) contended that, apart from Deuteronomy, there are three historical compositions at the basis of the Pentateuch, *two* Elohistic and *one* Jehovistic. Hupfeld thus divided the main Elohistic document into two. From 1853 to the present the divisive critics have contended for four main documents (A, B, C, D or J, E, D, P). This theory was supported at once by Schrader, Noeldeke, Dillmann, and others. These documents were distributed from the time of David on down to the time of Josiah.

Graf (1865) transferred all the legislation, as now found in Exodus, Leviticus, and Numbers, to a time subsequent to the Babylonian Exile (587 B.C.). He at first held that the historical sections scattered throughout these middle books were more ancient, but later on brought them in like manner into the period after the Captivity. Wellhausen adopted this theory, placing this important priestly document at 444 B.C., in the days of Ezra and Nehemiah. Dillmann placed much of it as early as the ninth century B.C. (A marked disagreement on this point among critics; but the Grafian hypothesis has won most of the Old Testament scholars.)

II. The Opposing Views at Present.

1. The views of the *Radical* School. See Kuenen's *Hexateuch;* also Wellhausen's *Prolegomena to the History of Israel.* Only the broad outlines can be presented. There are, according to Wellhausen, four main component parts to the Hexateuch.
   a. *J.* Narrative of eighth century B.C., written by a prophet of Judah, in which Jehovah is the name of deity. He is called the Jahvist.
   b. *E.*—Narrative of eighth century B.C., by a prophet of Ephraim, using Elohim as name of deity. This author is called the Elohist (formerly called the Second Elohist).

   It is said that these histories closely resemble each other in style and spirit, and were fused into one narrative by a man using Jehovah for God, whom Wellhausen calls the Jehovist. The combined prophetic narrative is represented by the symbol JE.
   c. *D.*—Author of Deuteronomy, whose hand is detected also in sections of Joshua; date about 621 B.C., in the reign of Josiah.
   d. *P.*—Priestly writer (or school of writers) who composed the legal sections and the history bound up with the laws; date about 444 B.C. (Wellhausen uses Q as the symbol for the priestly writer, or writers.)

   Many subdivisions are made, and editors are introduced at various points by different critics. The history is considered untrustworthy, and the laws post-Mosaic.

   Recent criticism has greatly multiplied the number of supposed authors and editors. It is now customary to parcel out the materials of J, E, D, and P among schools of writers.

Critics speak of J^1, J^2, E^1, E^2, etc. We might almost consider the latest theories as a return to the Fragmentary Hypothesis.

2. The views of the *Conservative* School. See Green's *Higher Criticism of the Pentateuch* and Orr's *Problem of the Old Testament.* This school contends that the Pentateuch is substantially from Moses, and comes with the freshness and power of an eye-witness. They are willing to grant:
   a. That Moses may have used traditions both oral and written. Cf. Luke 1:1-4, human research *plus* Divine inspiration. Moses may have had valuable ancient documents in his possession.
   b. That Moses, like Paul, may have associated others with himself in writing. Joshua, Eleazar, and others may have served in this capacity. The account of the death of Moses, in Deut. 34, must have been added by some later writer.
   c. That there may have been editorial revision, as in the days of Ezra. The statement that Moses was the meekest man in all the earth, may have been added by such an editor, possibly by Ezra, himself an inspired man.
   d. That the text has been subject to corruption probably greater than in the N. T. The errors of copyists may be numerous, and would be likely to show themselves most frequently in names and numbers.

Thirty years ago the author of this Syllabus, wishing to deal as generously as possible with many scholars who were inclined to accept the literary analysis of the Wellhausen school, while declining to pulverize the Biblical narrative like the Radicals, grouped these more mod-

erate critics under the caption of the Mediating School. The more generally recognized terminology of Liberal and Conservative, or Radical and Conservative, is employed in the present edition.

The general attitude of scholars of these schools may be learned by asking a few questions:

(1) Should we speak of a Pentateuch, or of a Hexateuch?

Conservatives believe in a Pentateuch; Liberal critics in a Hexateuch.

(2) Did Moses write the Pentateuch?

Conservatives affirm that he is the responsible author, however much may have been composed by his contemporaries and later writers; Radicals deny that he wrote anything that has been preserved, and the entire Liberal group hesitate to recognize any section of the Pentateuch as coming from the pen of Moses.

(3) Is the Pentateuch composed of four or more well-defined documents, or is it a unity?

Radicals contend for separate and distinct documents by different authors, two of which (JE and P) cover the whole period from Creation to the death of Joshua; Conservatives like Dr. Green argue that while the analysis is buttressed with vast learning and great ingenuity, it is merely the creation of modern critics. Dr. Orr assigned a higher value to the results of the literary analysis of the Hexateuch.

(4) Has the Pentateuch been edited in the interest of a theory?

Radicals contend for many interpolations and other modifications, in the interest of later theological views. Many texts are thus arbitrarily set aside. Conservatives believe in the honesty and faithfulness of the men who

handed on the book of the Law to succeeding generations.

(5) Is the History narrated in the Pentateuch credible?

Radicals attempt to overthrow it, especially the section ascribed to the Priestly Writer (P.). They speak of this as "manufactured history." Some Liberal critics are inclined to a kind of acceptance of the general outlines of the history, but think there are many errors to be removed by the aid of the Higher Criticism. Conservatives contend for the credibility of the history as a whole and in all its parts. All real errors and discrepancies are supposed to be due to copyists and editors. Some Conservatives content themselves with a defense of the general trustworthiness of the history without attempting to harmonize the minor discrepancies.

There are also marked differences among the critics in *Theological* and *Philosophical Assumptions:*

(1) As to the Doctrine of Miracles.

Radicals deny the presence of the supernatural in history. A miracle to such critics would seem a monstrosity, rather than a sign. They have an aversion to the supernatural. All narratives recounting miracles are thereby discredited. Conservatives accept the doctrine of miracles in both Testaments, believing in the Incarnation and the Resurrection. They believe in the miraculous guidance of Israel through the wilderness, the ascension of Elijah, etc. Some of the moderate Liberals would not deny the presence of supernatural events in the Old Testament, but the supernatural is reduced to a minimum.

(2) As to the Inspiration of the Bible.

Conservatives hold that the writers were preserved from all error by the inbreathed Spirit guiding them. Radicals reject such a theory with scorn. Some Liberals believe in a sort of inspiration which heightened the spiritual perceptions of the Scriptural writers, but did not preserve them from error.

(3) As to the Authority of Jesus.

Conservatives think His words, as soon as clearly understood, put an end to further argument. He is our Divine Teacher. Radicals set aside His authority entirely, and treat Him as merely a great human teacher of the days of Tiberius Cæsar. Moderate Liberals point to the limitations of His knowledge as a man. His testimony as to the Old Testament is explained away on one of two suppositions:

(a) "He may have been in ignorance of the facts as to questions of authorship and date. He *emptied* himself. Phil. 2:5-8." Reply: Ignorance concerning the Divine Scriptures which foretold His coming would weaken His teaching in every other department. Furthermore, Jesus knew the limitations of His knowledge, as far as such limitation existed. He was not filled with ignorance, but was guided by the Holy Spirit. He did not teach what He was ignorant of. Mk. 13:32; Acts 1:7.

(b) "He *knew* the facts, but did not see fit to correct the errors of His time." Reply: He Himself said concerning another important matter, "If it were not so, I would have told you" (John 14:2). We may assume without hesitation the absolute faithfulness of Jesus in correcting seri-

ously erroneous views of God's Word. Moreover, He has Himself said that the Scriptures cannot be broken (John 10: 35). If Radical critics break the Scriptures, they will also break the authority of Jesus as our Divine *Teacher*.

Let it be our constant aim to think of the Old Testament as Jesus did. He will ever remain the greatest interpreter of God's Word.

GENESIS

INTRODUCTION

Genesis is a book of beginnings, the first eleven chapters forming an admirable Introduction to the Scriptures. In the absence of these opening chapters, many fundamental questions in Theology would go without a satisfactory answer. The doctrines of Creation, the Fall of Man, Election, and Providence are set forth here most clearly. If the interpreter could unfold in its entirety the Theology of Genesis, he would bring into view most of the great doctrines of the Bible. It is also interesting to note that this single book covers much more time than all the remainder of the Bible.

OUTLINE OF THE BOOK

I. Brief Sketch of the World and of Mankind before the Call of Abram. Chs. 1—11.

1. Creation of the world. 1:1—2:3.
2. Supplementary account of the creation of man and woman. 2:4-25.
3. Temptation and Fall. Ch. 3.
4. Growth of Adam's family, and the first murder. Ch. 4.
5. Generations of Adam down to Noah. Ch. 5.
6. The Flood. Chs. 6—9.
7. Generations of the Sons of Noah. Ch. 10.
8. The confusion of tongues. 11:1-9.
9. Generations of Shem to Abram. 11:10-32.

II. History of the Chosen Family until the Death of Joseph in Egypt. Chs. 12—50.

1. Abraham. 12:1—25:11.
2. Ishmael. 25:12-18.
3. Isaac. 25:19—28:9.
4. Jacob. 28:10—35:29.
5. Esau. Ch. 36.
6. Joseph. Chs. 37—50.

The first eleven chapters of Genesis lead up to the choice of a family. Chapters 12—50 trace the history of this family from the call of Abraham to the death of Joseph.

GENESIS AND MODERN RESEARCH

I. Genesis and the Physical Sciences.

Genesis a book of *religious* fundamentals. Written at a period long prior to modern scientific research, and not designed to take the place of such research. Uses the language of appearance and of everyday life. Scientific precision not a part of the author's purpose, but rather to lay a broad and solid foundation for faith in God and obedience to His commands. Respect for the Book of Genesis has led men to pore over its pages, and every age has tried to find in the Genesis story confirmation of its hypotheses in the realm of science, as well as in theology. Had not the story been so well told, surely the book had been torn to pieces by rival interpreters. A few general remarks must suffice, as this subject properly belongs to the department of Apologetics.

a. The principle of order and of progress from lower to higher is recognized in the Bible story,

as well as in the scientific account of the history of the world.

b. The *method* of creation is not explained in Genesis. Science may pursue its research on this subject without hindrance from the Bible.

c. The physical sciences have done much to enlarge our view of the universe of God.

(1) As to the immensity of space, and the number of worlds in the universe. Stellar photography reveals innumerable worlds.

(2) As to the extent of time. Estimates of scientists differ widely—from ten million years to six billion years—for the life of the universe.

II. Relation of Genesis to Recent Research in Archæology.

a. Beginnings of human history have been pushed back several thousand years, so that historical students are beginning to speak of men and events as far back as 5,000 B.C., or even earlier.

b. Wonderful similarity between the Hebrew or Biblical account of the beginnings of the human race and the Babylonian-Assyrian view can now be traced. How can we account for this similarity?

(1) Accidental coincidence, or spontaneous development. No sober student can now take this view.

(2) The Babylonian account might have been drawn from the Hebrew. But the Babylonian account is too old for such an origin.

(3) The Hebrew account might have been derived from the Babylonian. Many critics entertain this view, and it may have elements of truth. Abram must have learned

much from the civilization about him in Babylonia.

(4) The Hebrew and Babylonian accounts may have been derived from the same original, whether written, or merely oral tradition. This would account for the differences as well as the similarities.

N. B. Divine revelation must not be excluded from the Hebrew story.

BRIEF NOTES ON GENESIS 1—11

1:1. "Created" means made without the use of pre-existing materials. Cf. Gen. 2:3, "which God made creatively"; also Hebrews 11:3.

1:2. "Brooding" a better rendering than "moving."

1:6. "Expanse" rather than "firmament."

1:27. "Image of God" means spiritual nature. "A male and a female"—general summary; for details, see 2:18-25.

1:28. The growth of the race by the birth of children a part of God's plan prior to the Fall.

2:1-3. Should go with Ch. 1. The division into chapters is not always happy.

Are the events in Ch. 2 chronologically arranged? By no means. Only such matters as concern Adam are given, and these topically.

2:8. Where was Eden? Either near the source of the Euphrates and Tigris, or more probably near the mouth of the Euphrates at the head of the Persian Gulf.

2:15. Labor antedates the Fall. After the Fall labor becomes toil.

2:17. The prohibition as to one tree a test of obedience, and not a hard requirement.

2:18. Woman created as man's helper. This is God's thought concerning woman.

2:24. This is God's law of marriage,—the union of one man with one woman.

3:1. Satan skillful with questions, the author of doubt and distrust.

3:2. A parley with the tempter is always dangerous.

3:4. Growing boldness of Satan.

3:7. Shame follows upon transgression.

3:8 f. A hint of the exalted privileges enjoyed by Adam prior to the Fall.

3:12. The blame not only laid on the woman but also thrown back on God.

3:14, 15. The foundation promise in Redemption.

4:3 ff. Why was Cain's offering rejected and Abel's accepted? Abel had faith, while Cain was unbelieving. Heb. 11:4.

4:7. Sin like a wild beast crouching at the door.

4:9. "Am I my brother's keeper?" The question of the selfish man in all ages.

4:13. Cain disturbed not so much by his guilt as by the fear of punishment.

4:19. Lamech, of the line of Cain, the first known polygamist. We need not wonder that the same selfish man became a homicide.

4:23, 24. This ancient poem has the parallelism of lines characteristic of Hebrew poetry.

Ch. 5. The longevity of the patriarchs has been adduced as an outstanding objection to the accuracy and trustworthiness of Genesis. The gradual decline in the length of life to the modern limit of fourscore years was no doubt a punishment for sin.

5:24. The life and translation of Enoch, a bright spot on the dark pages of antediluvian history. It must have set men to thinking about the possibility of a blessed life after death.

6:2. Two interpretations: (1) That angels entered into marital relations with women, a race of giants springing from this union. (2) That the sons of Seth chose wives from the beautiful but sinful daughters of Cain. Latter view to be preferred, though we cannot be certain as to the meaning of this difficult text.

6:3. Meaning of every clause in some doubt. The conflict between the Spirit and the flesh pointed out. The human race, which showed itself unwilling to heed the pleading of God's Spirit, to be destroyed after 120 years. This does not refer to the term of individual life; for the patriarchs after the flood lived several hundred years.

6:4. The Nephilim were probably men of violence. The famous mighty men of old were also men of warlike nature. The earth was filled with violence.

6:9. Noah was righteous and perfect; that is, he was completely on God's side.

6:14. Noah's ark a large, roomy, and seaworthy vessel.

7:2. Not a contradiction of Gen. 6:19, but an additional command. Cf. 8:20.

7:11. The waters of the flood came from the ocean as well as from the clouds.

8:21 f. God is pleased with the worship of Noah, and promises that He will not again destroy the earth by a flood.

9:3. Flesh, as well as vegetables, could now be eaten, but the blood must always be poured out.

9:6. The law as to Capital Punishment.

9:8-17. The covenant with Noah. The rainbow now invested with a new meaning.

9:20 f. Noah's drunkenness and its consequences. Canaan may have joined with his father in mocking Noah.

10:8-12. This seems to mark the beginning of the

early Babylonian empire. It also calls attention to the fact that Assyria was really a daughter of Babylonia.

11 : 1-9. The tower of Babel was an expression of human pride, and possibly a grim determination to resist any effort of the Almighty to destroy the human race a second time by a flood.

SKETCHES OF THE PATRIARCHS

Abraham

I. From His Birth until His Departure for Canaan.

1. Early life in Ur, a city of culture, and especially devoted to idolatrous worship.
2. Journey to Haran in northern Mesopotamia. Death of his father there.

II. From His Departure for Canaan until the Birth of Ishmael.

1. First sojourn in Canaan.
   a. His first stop at Shechem. Jehovah appears to him, and Abram builds an altar.
   b. Second resting-place near Bethel; builds an altar and worships.
   c. Passes through the South country (Negeb).
2. Abram's sojourn in Egypt. Note his deception and the disgrace which followed.
3. Abram returns to Canaan.
   a. Passes through the South country to Bethel. Renews his communion with God. Separation from Lot followed by renewal of the promise that this land should belong to his posterity.
   b. Removes to Hebron, where he builds an altar. Events during the stay at Hebron:
      (1) Rescues Lot from the eastern invaders, and pays tithes to Melchizedek.

(2) Jehovah renews His covenant with Abram, revealing to him the fate of his posterity during the four hundred years that would follow.
(3) Sarai gives Hagar to Abram. Flight of Hagar, and birth of Ishmael.

III. From the Birth of Ishmael to the Birth of Isaac.

1. Renewal of the covenant between Jehovah and Abram. Abram's name changed to Abraham. Circumcision given as a sign of the covenant.
2. The covenant again renewed, with promise of the birth of Isaac.
3. The destruction of Sodom and Gomorrah, Lot being saved from the overthrow.
4. Abraham sojourns in Gerar, and repeats his misrepresentation as to Sarah. He remains in the country of the Philistines many days, either at Gerar, or in the neighborhood of Beer-sheba, thirty miles away.
5. Birth of Isaac.

IV. From the Birth of Isaac to the Death of Sarah.

1. Hagar and Ishmael sent away.
2. Covenant with Abimelech at Beer-sheba.
3. Sacrifice of Isaac. Note Abraham's sublime faith and self-sacrifice.
4. Death of Sarah, who is buried at Hebron in the cave of Machpelah.

V. From the Death of Sarah to the Death of Abraham.

1. Abraham seeks a wife for his son Isaac.
2. Abraham's marriage with Keturah. He makes Isaac his heir; but gives presents to the sons of Keturah.
3. Death of Abraham.

Joseph

I. From His Birth until He was Sold into Slavery.

Note the effect of his birth on Jacob's spirit. Gen. 30:25 f.

1. The flight from Haran. Joseph perhaps about six years of age.
2. The stormy encounter between Laban and Jacob in the mountains of Gilead.
3. The more dangerous meeting with Esau.
4. The sojourn near Shechem. Dark troubles in Jacob's household. The gods buried under the terebinth.
5. The visit to Bethel. Worship of God. Effect on Jacob's spirit.
6. On the way from Bethel to the south, Joseph's mother died. An infant brother remained. Warm love of Joseph for the babe.
7. Visit to Isaac at Hebron. Residence at Hebron. Growing in intelligence and power. Favorite of his father. *Dreams.* Told the truth on his brothers. Would not be *particeps criminis;* but his office one of great danger.
8. Visit of inspection to Shechem. On to Dothan, twenty miles farther north. Hatred has its day. Cast into a pit. Sold into slavery.

II. The Period of Servitude and Distress.

1. Sold to Potiphar, the captain of the guard of Pharaoh. (Which dynasty? Probably Hyksos.) Growing in favor from day to day. Soon the chief lieutenant of the captain.
2. Great temptation, and how he withstood it.
3. Into the dungeon. Born to rule. Soon master of the prison.
4. Two noted prisoners committed to Joseph's hands. Their dreams interpreted.

5. Two years of weary waiting. Severe discipline revealed Joseph's healthy nature. Faith in God kept him sane and hopeful.

III. The Years of Plenty and the Years of Famine.

Pharaoh's alarming dreams. Joseph, the interpreter, suddenly raised to the office of Prime Minister. (Tradition perhaps correct in naming Apophis, one of the Hyksos, as the Pharaoh who promoted Joseph.)

1. The seven years of plenty. Joseph's industry, good management, faith in the voice of God.
2. The seven years of famine.
   a. Treatment of the Egyptians not harsh at all, if compared with the spirit and policy of other prime ministers of ancient times.
   b. Treatment of his brethren.
      (1) He puts their love for each other to the test. Simeon bound. Will they return to redeem him? Later on Benjamin taken for a slave. Will the brothers forsake him? Speech of Judah before Joseph one of the most pathetic in history. Affliction had done much for the brothers of Joseph.
      (2) He acknowledges them before the court of Egypt as his own brothers.
      (3) He gives them wise and affectionate counsel.
   c. Transfer of Jacob and his family into Egypt. Joseph's thought for his father in providing wagons. Goes to meet him. Goshen becomes the home of Jacob, and he enjoys peace and prosperity, even in years of famine.

IV. Quiet Years of Power and Usefulness.

1. Jacob's closing days.
   a. Makes Joseph promise to bury him in Palestine.
   b. Blesses the two sons of Joseph.
   c. Blesses his twelve sons. Joseph and Judah the favored ones.
   d. Burial of Jacob.
2. Joseph quiets the fears of his brethren after the death of their father.
3. At the end, made the children of Israel swear that they would take his body with them at the Exodus. Faith!

OUTLINE OF EXODUS

Introduction.—Death of Joseph, and subsequent increase of the Israelites. 1 : 1-7.

I. The Oppression. 1 : 8—12 : 36.

1. The children of Israel put under bondage. 1 : 8-14.
2. Their male children put to death. 1 : 15-22.
3. Birth, education, and flight of Moses. 2 : 1-22.
4. Call of Moses to be the deliverer of Israel. 2 : 23—4 : 31.
5. First interview with Pharaoh, and its discouraging outcome. 5 : 1—7 : 7.
6. Pharaoh having hardened his heart, the Ten Plagues come upon the land. 7 : 8—12 : 36.

II. The Exodus and the March to Sinai. 12 : 37—19 : 1.

1. The Exodus, and directions as to the Passover. 12 : 37—13 : 16.
2. The march from Succoth through the Red Sea. 13 : 17—15 : 21.
3. From the Red Sea to Sinai. 15 : 22—19 : 1.

III. Giving of the Law. 19 : 2—40 : 38.

1. Preparation of the people. 19.
2. The Moral Law. 20.
3. The Civil Law. 21 : 1—23 : 19.
4. A Covenant between Jehovah and Israel. 23 : 20—24 : 18.
5. Pattern of the Tabernacle. 25—31.
6. Breach and renewal of the Covenant. 32—34.
7. Tabernacle made and set up. 35—40.

OUTLINE OF LEVITICUS (Following Driver)

I. Laws as to Sacrifice, Purification and Atonement. 1—16.

1. The five principal kinds of offerings, with supplemental directions to the priests. 1—7.
2. Consecration of the priests, followed by the sin of Nadab and Abihu. 8—10.
3. Laws as to purification. 11—15.
4. Day of Atonement. 16.

II. The Law of Holiness. 17—26.

A miscellaneous collection of precepts dealing with moral and ceremonial requirements, much emphasis being laid on holiness.

Conclusion. Commutation of vows and tithes. 27.

OUTLINE OF NUMBERS

I. At Sinai. Numbering of the people, dedication of the altar, together with many precepts and regulations. 1:1—10:10.

II. From Sinai to the southern border of Palestine. 10:11—14:45.

III. From the first sojourn at Kadesh-barnea until the return to the same place after the period of aimless wandering. 15:1—20:21.

IV. From Kadesh-barnea to the camp opposite Jericho. 20:22—22:1.

V. Events and laws connected with the sojourn in the plains of Moab. 22:2—36:13.

OUTLINE OF DEUTERONOMY

INTRODUCTION. 1:1-5

I. First Discourse of Moses. 1:6—4:40.
   Historical note. 4:41-49.
II. Second Discourse of Moses. 5—26.
   1. Historical and hortatory section. 5—11.
   2. Legal precepts. 12—26.
III. Several briefer addresses, some by Moses alone, and others in connection with the elders or the priests. 27—31.

Conclusion. 32—34.

(1) Song of Moses. 32.
(2) Blessing of Moses. 33.
(3) Death of Moses. 34.

THE LIFE OF MOSES

INTRODUCTION

The commonly accepted view that the Exodus occurred under the nineteenth dynasty, Rameses II. being the Pharaoh of the Oppression, and Merneptah or one of his weak successors the Pharaoh of the Exodus, is open to the objection that there is not a sufficient interval between Moses and David. Some students are now inclined to the view of Canon Cook that the Exodus took place during the period of the eighteenth dynasty. The only known reference to the Israelites on a native Egyptian monument occurs on a pillar of Merneptah, in which he records his victories over the Hittites, Canaan, Askelon, and Gezer: "Israel is desolated, his seed is not; Palestine has become a widow for Egypt." It is more natural to locate this defeat of Israel in Palestine after the Exodus; but the historical reference is too brief and vague to lead to a safe conclusion.

THREE PERIODS OF FORTY YEARS EACH

I. From Birth until Flight from Egypt.

1. He was born in troublous times. Faith preserved him (Heb. 11:23).
2. Adopted into the family of Pharaoh. God overruled Pharaoh's plans, so that he became the nourisher of Israel's deliverer. Moses is nursed by his own mother, though nominally the son of Pharaoh's daughter. The nursing period was an important part of the education of Moses.

3. He was educated in all the wisdom of Egypt (Acts 7:22). He was trained in the midst of the highest civilization of the times.
4. He chooses to ally himself with the people of God (Heb. 11:24-26). In a fit of indignation, he slays a cruel Egyptian.
5. Now comes the flight from Egypt into the wilderness. He flees to Midian.

II. Period of Sojourn in the Desert.

1. By chivalrous conduct he secures a home and a wife.
2. The discipline of Moses in the desert.
   a. He is content with a subordinate position, that of a shepherd.
   b. The solitude of the desert encouraged reflection.
   c. He gained knowledge of the country through which he should lead Israel. Think of these forty years as a preparation for his great work. They were not lost. They gave him time to think, time to become humble and meek, time to commune with God.
3. The call of Moses to be the deliverer of Israel.
   a. In the marvelous symbol of the burning bush, God calls to him, and lays upon him the task of rescuing Israel from Egypt.
   b. The objections raised by Moses, and how God disposed of them:
      (1) "I am not equal to the task." God replies: "I will be with thee."
      (2) "By whose authority am I to go?" "I AM sends you"—the one who is, the self-existing one, the ever-present one.
      (3) "The elders of Israel will not believe

me." The signs of the rod, the hand, and the water are given as proofs of his Divine commission.

(4) "I am not an eloquent speaker." "I will be with thy mouth."

Now Moses tries to beg off without any excuse. "Send any one except me!" God becomes angry at Moses' stubbornness. He sends Aaron as his helper and spokesman.

4. The departure for Egypt.
   a. Accompanied by his family. A strange event happens at the lodging-place. Neglect of circumcision in the family of Moses. Family sent back home.
   b. The meeting with Aaron at the mount of God. They talk over their plans.

III. Moses the Deliverer, Leader, and Lawgiver of Israel.

A. The Duel with Pharaoh.
   1. The elders are convinced by the words and the signs. They give their consent to make the trial.
   2. Pharaoh, by way of reply, only increases their burdens.
   3. A sign is given to Pharaoh. The rod of Moses swallows up the other rods.
   4. The contest in ten battles (plagues).
      a. Connected with the river.
         (1) Water turned to blood.
         (2) Frogs coming up.
      b. Insects.
         (1) Lice.
         (2) Flies.
      c. Diseases.
         (1) Murrain.
         (2) Boils.

d. Crops.
(1) Hail.
(2) Locusts.
e. Severest plagues.
(1) Darkness.
(2) Death.

These plagues are suggested by phenomena in Egypt to-day; but two considerations prove that the plagues brought by Moses were miracles. a. Severity. b. Coming and departure announced.

Pharaoh a type of unregenerate hearts. God makes Pharaoh's heart strong; but only after Pharaoh willingly hardens his own heart. Pharaoh's freedom not destroyed; but God's plan took account of his wicked character.

5. The Passover and the Exodus. Night of great excitement. The Israelites asked for rich presents and received them. Mixed multitude went out with them. Jehovah led his people in the pillar of cloud and of fire.
6. Deliverance at Red Sea. Miraculous, though God used means. Pharaoh must be more severely punished. Song of Moses. Note its poetic power.

B. The Journey to Sinai.
1. To Marah—bitter. Revelation at Marah: "I am thy healer," etc.
2. To Elim (twelve springs of water).
3. To Wilderness of Sin. Here they received manna and quails. (Cf. Deut. 8:2-6 for purpose.) The manna cannot be explained. It was miraculous bread from heaven.
4. Rephidim and its trials. Several events:
a. Water for their thirst. Water from the Rock. (1 Cor. 10:4.)

b. Battle with Amalekites. (Cf. Deut. 25:17-19.)
c. Visit of Jethro. Great importance. He was wise enough to advise Moses to appoint judges.

C. At Sinai.

(See Numbers 33 for stages of Israel's journey. These stations in the desert are very hard to determine. Not so in Palestine.)

1. Days of preparation for the giving of the Law.
2. The great day in which the Ten Words were given.
3. The Book of the Covenant, and solemn ratification.
4. The first forty days on the mount, during which Moses receives the pattern of the tabernacle and certain rules of worship.
5. The golden calf.
   a. Conduct of Aaron blameworthy.
   b. God announces the fall to Moses, and Moses intercedes for his people.
   c. Moses, at the foot of the mount, in anger breaks the tables.
   d. There is war now in camp. Tribe of Levi destroy the chief offenders.
   e. The second intercession of Moses. Forty days.
   f. The growing promises, and the vision of God.
   g. The renewal of the covenant, and the shining face. (Cf. 2 Cor. 3:12-18.)
6. The tabernacle built. The people offer willingly and freely.
7. Solemn anointing of Aaron and his sons.
8. The death of Nadab and Abihu. (A natural inference is that Nadab and Abihu were

drunk.) The vast body of ceremonial precepts were given at Sinai.

D. Journey from Sinai to Kadesh-barnea.

An invitation is extended to Hobab, Moses' brother-in-law, to accompany them. Though declining at first, he seems to have gone with them. Judges 1:16; 4:11.

1. The murmuring at Taberah.
2. Kibroth-hattaavah, or the graves of lust. The seventy elders prophesy. Observe the self-forgetful spirit of Moses with respect to Eldad and Medad.
3. At Hazeroth, Miriam and Aaron oppose Moses. Jehovah defends Moses.
4. The spies are sent out from Kadesh. Moses and Aaron have a terrible experience in connection with the great rebellion at Kadesh.

E. The Period of Wandering. (Nearly thirty-eight years.)

The most important event of this period is the insurrection of Korah, which was not only a revolt against the authority of Moses, but especially against the priesthood of Aaron. Moses had great responsibilities during this period. He received some new laws for Israel. The people had no hope. At the beginning of the fortieth year they are at Kadesh-barnea a second time.

F. From Kadesh-barnea to the Plains of Moab.

1. The death of Miriam.
2. The sin of Moses and Aaron.
3. Edom refuses to let Israel pass through his land.
4. Aaron's death at Mount Hor.
5. The Canaanites beaten off.
6. Fiery serpents, and the brazen serpent.

7. The overthrow of Sihon and Og, and capture of Eastern Palestine.

G. The Closing Days of Moses.

1. Balaam and Balak cannot curse Israel, but lead the people into the worship of Baal-peor.
2. After a second numbering of the people, Moses is warned of approaching death. Joshua appointed to be his successor.
3. The war with Midian, a war of extermination.
4. The allotment of Eastern Palestine to Reuben, Gad, and the half tribe of Manasseh. Many directions as to the Western Palestine inheritance.
5. Closing addresses of Moses in the last month of his life (Deut.).

II

STUDIES IN THE HISTORICAL BOOKS

JOSHUA

OUTLINE OF THE BOOK

I. The Conquest of Canaan. 1—12.

1. Preparation for invading Western Palestine. 1, 2.
2. The miraculous crossing of the Jordan. 3, 4.
3. The Conquest in three campaigns. 5—12.
   a. Central Canaan. 5:1—10:15.
   b. Southern Canaan. 10:16-43.
   c. Northern Canaan. 11. Summary. 12.

II. The Division of Canaan among the Tribes of Israel. 13—22.

(Study location of the twelve tribes on a good map.)

Conclusion.—Two closing addresses by Joshua. 23, 24.

The author of the Book of Joshua is not definitely known. He was either an eye-witness of the conquest, like Joshua and Eleazar, or else had access to reliable records of the invasion and partition of the land.

CONQUEST OF PALESTINE

(Cf. Hurlbut's Geography.)

I. The Conquest of Eastern Palestine.

Accomplished by Moses in the last year of his life.

1. The conquest of Gilead, country of Sihon.
2. The conquest of Bashan, country of Og.
3. The conquest of Midian. (A holy war, but land not occupied.)

Moab was denied the privilege of citizenship in Israel, but was not dispossessed.

II. The Conquest of Western Palestine.

The whole country was overrun by Joshua; but many heathen were left in cities and villages.

1. The Conquest of Central Palestine.
   a. Jericho.
   b. Ai.
   c. Gibeon.
   d. Beth-horon.
2. The Conquest of Southern Palestine. Battle of Beth-horon was followed by siege of Hebron and other cities in the south (Libnah, Lachish, Eglon, Hebron, Debir).
3. The Conquest of Northern Palestine. The powerful league of Jabin was crushed at Lake Merom. This was followed by the capture of several cities and villages. These, with the exception of Hazor, were left standing, in order that the Israelites might occupy them.

III. Supplementary Conquests.

Not easily located in a chronological scheme.

1. The campaign of Judah and Simeon against Adoni-bezek of Bezek (Judges 1:1-8).
2. The campaign of Caleb and Othniel against Hebron and Kiriath-sepher (Judges 1:9-15).
3. The campaign of certain Danites against Laish (or Leshem) in the far north (Judges 18:27-29).
4. Several other small invasions, e.g., capture of

Bethel by house of Joseph; and campaign of Simeon in extreme south and in Philistia (Judges 1:17-26).

LOCATION OF THE TRIBES IN PALESTINE

I. East of Jordan.

1. Reuben, northeast of the Dead Sea.
2. Gad, in Gilead.
3. Half tribe of Manasseh, in Bashan.

II. West of Jordan.

A. Southern Group.
   1. In far south, Simeon.
   2. Judah, large tract between Dead Sea and the Mediterranean. Never thoroughly conquered its territory in the west.
   3. Benjamin, northeast of Judah.

B. Central Group.
   1. Dan, northwest of Judah. Small section of this tribe removed to far north.
   2. Ephraim, north of Dan and Benjamin.
   3. Manasseh, north of Ephraim. (Joseph in center of Western Palestine.)

C. Northern Group.
   1. Issachar, northeast of Manasseh.
   2. Zebulun, north of Issachar, and between Asher and Naphtali.
   3. Naphtali, north of Issachar, and east of Zebulun and Asher.
   4. Asher, west of Zebulun and Naphtali, along the sea coast.

LIFE OF JOSHUA

Member of the powerful tribe of Ephraim. Three periods.

I. **Life in Egypt.** There he was perhaps a slave and witnessed the oppression of his people. We do not know his exact age at the Exodus, presumably about forty. Possibly he was an officer in Egypt.

II. **Life in the Wilderness.**

a. In the first year after the Exodus, Joshua is appointed general at the battle of Reph-idim.

b. After this, he becomes the minister, or assistant, of Moses. This was a fine education, and by personal observation he attained a conviction of Jehovah's great power. He goes up into the mountain with Moses and ministers at the tent of meeting with him. He became extremely jealous for the honor of Moses.

c. He was one of the twelve spies sent out from Kadesh. So he had tramped over the land. He encourages the people to invade Canaan. During the thirty-seven and a half years of wandering, there is silence as to Joshua.

d. Shortly before the death of Moses, Joshua is solemnly invested with the office of leader of Israel.

III. **Life in Canaan.**

a. In about seven years he overran the whole of Palestine, destroying thirty-one minor kings.

b. Joshua then divided the land among the tribes. After this, he settled quietly in Timnath-serah, in the hill country of Ephraim, between Bethel and Shechem.

c. Towards the close of his life he made two earnest addresses to the representatives of his people. He died at the age of 110 years.

Joshua was a great general. He was himself obedient to Jehovah in all things; no blot on his character. He was faithful and earnest even to old age.

JUDGES

INTRODUCTION

The author of the Book of Judges is not known. From 18:30 it has been argued that the book was composed after the Babylonian Captivity (after 587 B.C.), or at least after 722 B.C.; but 18:31 would seem to show that the reference was rather to the captivity of the sacred ark in the days of Eli. The author probably lived in the period of the United Kingdom.

OUTLINE OF THE BOOK

I. From the Conquest to the Period of the Judges. 1:1—3:6. (Part of this section overlaps with the Book of Joshua.)

II. Sketch of thirteen Judges, six major and seven minor. 3:7—16:31.

1. Othniel overthrows the king of Mesopotamia.
2. Ehud slays the king of Moab, and Shamgar beats down the Philistines.
3. Deborah and Barak destroy the power of Jabin and Sisera.
4. Gideon destroys the Midianites. Abimelech, Tola, and Jair act as judges over a more limited area.
5. Jephthah drives out the Ammonites. He is followed by three minor judges—Ibzan, Elon, and Abdon.
6. Samson defeats the Philistines in many encounters.

(Learn the names of the Judges in chronological order, and the story of their achievements.)

III. Two Incidents Illustrating the Period just prior to the Judges. 17—21.

CERTAIN MARKS OF TIME FOR PERIOD OF JUDGES

1. The statement of Jephthah (Judges 11:26) that Israel had inhabited Heshbon 300 years.
2. Statement in 1 Kings 6:1 that the fourth year of Solomon's reign was the 480th after the Exodus.
3. The figures in Judges which give length of oppression, and periods of rest which followed, together with years during which certain men acted as judges. But
   a. The author uses round numbers, such as 20, 40, 80, etc.
   b. Certain judges may have been contemporaneous.
4. Paul's language in Acts 13:20 is not sufficiently definite to settle length of the period of Judges. See Revised Version.
5. The argument from genealogies, which would tend to shorten the period, is not conclusive, since there are many omissions in genealogical lists.

The tendency in recent discussions has been to reduce by one-half Ussher's estimate of nearly four centuries for the period of the Judges; but this tendency is due partly to the linking of Moses with Rameses II. and his son Merneptah. If the Exodus occurred under the eighteenth dynasty, the period of the Judges may well have covered from three to four centuries.

SCHEME OF JUDGES

JUDGE	TRIBE	ENEMY
1. Othniel	Judah	Mesopotamians
2. Ehud	Benjamin	Moabites
3. Shamgar	Judah (?)	Philistines
4. { Deborah	Ephraim	Canaanites
{ Barak	Naphtali	.....
5. Gideon	W. Manasseh	Midianites
6. Abimelech	W. Manasseh	.....
7. Tola	Issachar	.....
8. Jair	E. Manasseh	.....
9. Jephthah	Gad	Ammonites
10. Ibzan	Zebulun (?)	.....
11. Elon	Zebulun	.....
12. Abdon	Ephraim (?)	.....
13. Eli	Levi	Philistines
14. Samson	Dan	Philistines
15. Samuel	Levi	Philistines

RUTH

INTRODUCTION

The story told in this charming book is not fiction, but real history. The author probably lived in the early days of the Kingdom.

OUTLINE OF THE BOOK

I. Sojourn in Moab for Ten Years, during which time Naomi's Husband and two Sons die. 1:1-5.

II. Return of Naomi with Ruth to Bethlehem. 1:6-22.

III. Struggle with Poverty, Relieved by the Kindness of Boaz. 2.

IV. Bold Act of Ruth. 3.

V. Redemption of Naomi's Property, and Marriage of Ruth. 4.

SAMUEL I AND II

INTRODUCTION

David is the central character in the Books of Samuel. His private life is portrayed with great vividness and faithfulness. But the name of Samuel is not inappropriately connected with these books; for it was through him that God set in motion the forces which prepared the way for the political and religious revival under David. The author may have lived in the days of Solomon. He had access to poems, official lists of officers and mighty men, and possibly to historical writings by Samuel, Nathan, Gad and other prophets and chroniclers.

OUTLINE OF BOOK I (FOLLOWING KIRKPATRICK)

I. Close of the Period of the Judges. 1—7.
1. Early life of Samuel. 1:1—4:1a.
2. Judgments on Eli and loss of the ark. 4:1b—7:1.
3. Judicial life of Samuel. 7:2-17.

II. Foundation of the Monarchy. 8—31.
1. Appointment of the first king. 8—10.
2. Saul's reign till his rejection. 11—15.
3. The decline of Saul and the rise of David. 16—31.

OUTLINE OF BOOK II

I. David's Reign at Hebron over Judah. 1—4.

II. David's Prosperous Reign over all Israel until his Great Sin. 5—11.

III. Chastisement of David for his Terrible Sin. 12—20.
1. Death of Bath-sheba's child. 12.

2. Sin and death of Amnon. 13.
3. Absalom's rebellion. 14—19.
4. Rebellion of Sheba. 20.

IV. Group of Events and Sayings of Various Dates. 21—24.

SAMUEL THE PROPHET

Under the guiding hand of Samuel, the dissevered tribes of Israel became a united nation.

I. From His Birth until the Capture of the Ark.

1. He was given to his mother in answer to prayer. Samuel was dedicated to God forever. No razor was to come upon his head. (Possibly no wine was to be used by him.)
2. His early home training with a pious mother.
3. He became the assistant of the aged high priest as long as Eli lived. What influences were thrown around Samuel in the Tabernacle?
   a. Remember the awful sins of Hophni and Phinehas. They made light of the offerings of God. They were only concerned about their feasting. The picture of the three-pronged flesh-hook reveals their character. Worse than gluttons, they were also guilty of adultery. Young Samuel could either follow after Eli, or else imitate his wicked sons.
   b. The company of pious old Eli was a stay to the boy, and Samuel was faithful to Eli. Eli became exceedingly fond of him, and came to lean upon him. He bestows blessings on Samuel's father and mother.
   c. The yearly visit of his parents was a glad time.
4. There comes a warning to Eli from a man of God.

5. The boy Samuel receives a revelation from Jehovah, followed by yet other messages from God. He keeps growing in favor with God and man.
6. The disastrous battle of Aphek and capture of the Ark. Eli and both his sons perish in one day. The Philistines came and pitched near Aphek. They slew four thousand men. The Israelites take counsel and decide to get the ark and the two priests, Hophni and Phinehas. The Philistines became frightened and desperate. Next day the Philistines win, and capture the ark. (Good example of superstitious religion. Israel put faith in the ark, and not in God. Men to-day expect to be saved by the church or baptism.) Samuel is not mentioned in the day's incidents.

II. From the Capture of the Ark until the Battle of Eben-ezer.

There is silence for *twenty years,* so far as Samuel is concerned. The ark was taken down to Ashdod and presented to Dagon. Plagues came upon the possessors of the ark. They send it to Gath, then to Ekron. At length the lords of the Philistines send it to Beth-shemesh, where it is received by the Israelites. Seventy men are slain for irreverent curiosity. (The number in the text of 1 Sam. 6: 19 probably a scribal error.) What was Samuel doing during this twenty-year period? He was already known as a prophet of God.

1. He probably began to collect young men into schools and to teach them the law of God, and sacred music, with a view to promoting a revival throughout the land.
2. He was teaching the people and weaning them

from idolatry. (1 Sam. 7:2-4.) At the close of twenty years, Samuel holds a great assembly at Mizpah. Here they pour out water before God. While they were worshiping Jehovah, the Philistines came up to battle, and the Lord smote them. So the Philistines were subdued for a long period. The cities which the Philistines had captured were restored to Israel.

III. The Period of Samuel's Judgeship.

He is the last of the Judges and the first of a long line of Prophets.

1. There was peace with the Philistines and Amorites. This gave opportunity for internal development and prosperity.
2. Samuel is the first circuit judge. He went to Bethel, Gilgal, and Mizpah, and returned to Ramah.
3. Samuel acted as priest at this time, as Eli and his grown sons had perished.
4. Samuel appointed his sons as judges in the far south; but they were corrupt men.
5. The people now demand a king. They give three reasons in 1 Sam. 8:20.

IV. Samuel's Relations with Saul and David.

1. His kind reception of Saul, and the secret anointing, followed by the kiss of homage. Saul is a changed man after the anointing. The blessing of the Lord was upon him. "God gave him another heart" (meaning doubtful). Saul also now seized with prophetic enthusiasm.
2. The formal choice of Saul by lot at the great assembly at Mizpah. Note the enthusiasm of Samuel over Saul's fine appearance. Samuel writes down the law governing the kingdom. See Deut. 17:14-20.
3. After Saul's great victory at Jabesh-gilead,

Samuel goes to Gilgal to renew the kingdom. Saul had won his crown by courage and good generalship. The 11th chapter of 1 Sam. gives us a favorable opinion of Saul. Saul had gone back to the plough at Gibeah, until aroused by the news from Jabesh-gilead. He collects over three hundred thousand men, and sweeps away the Ammonites like chaff.

Note the farewell address of Samuel as judge of Israel. He promises to pray for the people and instruct them, thus retaining his prophetic and priestly office. He challenges the world to find fault with his judicial life.

4. The Philistines having invaded the land, Saul becomes impatient and usurps the priestly office at Gilgal. (30,000 chariots almost certainly a mistake. The Septuagint, in Lucian's recension, and the Peshitta have 3,000.) Samuel rebukes Saul. (Saul had probably been king some years, during which he had developed a different spirit, passing from modesty to self-assertion and pride.)
5. Samuel directs Saul to exterminate the Amalekites and their cattle. Saul spares Agag and the best of the cattle and sheep. Samuel says, "Obedience is better than sacrifice." Final separation between Samuel and Saul here takes place. Samuel was grievously disappointed in Saul.
6. Samuel anoints David at Beth-lehem. Samuel, having become afraid of Saul, does not tell the world of his purpose. It may be right to withhold information, even when our doing so may deceive others; but we cannot admire Samuel's conduct.
7. Several years after this first anointing, when chased from his home at the court of Saul,

David takes refuge with Samuel at Ramah. Here Samuel is at the head of a company of prophets. (Not all of these received direct revelation; but occasionally some one of them is thus favored.) Saul upon his visit to arrest David is again seized with the prophetic spirit.

8. During the period of David's wandering, Samuel dies, and is buried in the presence of a great multitude.
9. Samuel has an interview with Saul after his death. (1 Sam. 28.) Many interpreters think the witch deceived Saul; others understand the author of 1 Samuel to say that Samuel really returned to speak with Saul.

LIFE OF DAVID

I. From His Birth to His Anointing.

His ancestry was honorable (Ruth and Boaz, etc.). David was the youngest of eight sons, attractive, musical, poetic. He served as a shepherd in his youth. He was courageous in the face of danger. He was probably from sixteen to eighteen at his anointing.

II. From His Anointing to His Flight from the Court of Saul.

1. He is brought to Saul's court to soothe him with music (1 Sam. 16:14-23). If David has been anointed, Saul knows nothing about it now. (See Browning's *Saul.*)
2. He slays the giant Goliath (1 Sam. 17). Saul probably did not recognize David. Still, Abner should have recognized him. Saul may have been frenzied when David played before him; moreover, David was now older and probably changed in dress and appearance. The Septuagint omits 17:12-31, 41, 48 (partly), 50,

55-58; 18:1-5, and greater part of 6, 9-11, 17-19, 29b, 30, etc. The Greek text here perhaps to be preferred.

3. David wins the love of Jonathan, and is promoted by Saul to high command in the army; but his growing reputation makes Saul jealous. (1 Sam. 18:1-9.)
4. Saul's jealousy manifests itself in various ways. (1 Sam. 18:10-30.)
   a. He tries to smite David to the wall with a javelin.
   b. Reduces him to the command of a thousand men.
   c. Having promised David the hand of Merab, Saul insults him by giving her to Adriel.
   d. Tries to entrap David by the strange dowry he requires for the hand of Michal.
   e. He even urges Jonathan and others to kill David.
5. Jonathan persuades Saul to become reconciled to David. (1 Sam. 19:1-7.)
6. David's new success in war revives Saul's jealousy. (1 Sam. 19:8—20:23.)
   a. He again tries to smite him to the wall.
   b. He tries to capture him in his house, but David is delivered by Michal.
   c. He tries in vain to arrest David at Ramah. David returns to seek Jonathan.
7. Jonathan, having tried in vain to bring about a second reconciliation, renews his covenant with David and sends him away. (1 Sam. 20:24-42.)

III. David's Wanderings.

1. From his flight until Saul takes the field against him. (1 Sam. 21:1—23:13.)
   a. David flees by way of Nob to Achish, king of Gath. (Ps. 56.)

b. Having by a successful stratagem escaped from Gath, he retires to the cave of Adullam, where he receives his family and collects a band of men. (Ps. 34.) These men were in debt and vagabonds. David had to be strong enough in will to control 400 such men. He did overmaster them.
c. After a brief trip to land of Moab he returns to his fortress. The prophet Gad directs David to return to the land of Judah, and he enters the forest of Hereth.
d. He welcomes the fugitive Abiathar. (Ps. 52.)
e. He relieves Keilah from a Philistine invasion. Saul plans his capture.

2. The period of Saul's pursuit of David. (1 Sam. 23:14—26:25.)
a. Saul pursues David in the wilderness of Ziph. Jonathan has his last interview with David.
b. Invited by Ziphites, Saul returns to the chase in the wilderness of Maon, southeast of Ziph, and almost overtakes David. (Ps. 54.)
c. While Saul is called away to meet a Philistine raid, David escapes to En-gedi. Here he spares Saul in the cave. (Pss. 57, 142.) David has a brief breathing space, during which he wins a new wife, Abigail. Polygamy commences in David's life.
d. The Ziphites try to betray David at the hill of Hachilah, but again it is Saul who is caught in the trap. (The Ziphites seem to hate David, and are spies of Saul.) Final interview between Saul and David. Saul goes home, never again to pursue David. Yet David at this time lost heart and hope.

3. The period of exile in Philistia. (1 Sam. 27—2 Sam. 1.)
   a. In despair, David flees to Achish, king of Gath, for refuge. He receives Ziklag as his city, and resides there sixteen months, making forays on his heathen neighbors. Cf. 1 Chr. 12:1-7 for a reënforcement from the tribe of Benjamin.
   b. David is commanded to go forth with the Philistines against Saul. He obeys, but is sent home before the battle. Picture effect of David's conduct on the hearts of the men of Israel. David had to wait seven years for his throne over Israel. Cf. 1 Chr. 12:19-22 for a reënforcement to David from the tribe of Manasseh.
   c. Meantime Ziklag had been plundered, but David recovered everything.
   d. David's beautiful elegy over Saul and Jonathan.

IV. David's Reign at Hebron. (2 Sam. 2—4.)

1. By divine direction, David goes up to Hebron, where the men of Judah anoint him as king. (Cf. 1 Sam. 30:26-31.) Abner sets Ish-bosheth (Esh-baal, 1 Chr. 8:33) on the throne of Israel, at Mahanaim, east of Jordan. Why did not all Israel turn as one man to David? His presence with the Philistine invaders became known. Saul's partisans seized on this fact to wean the northern tribes from David.
2. The contest at Gibeon between the soldiers of Ish-bosheth, under Abner, and the men of David, under three of David's nephews. The civil war, thus inaugurated, continues a long time.
3. Abner, being angered, seeks to divert the whole

kingdom from Ish-bosheth to David. Joab treacherously slays Abner at Hebron. David's genuine grief touched the men of Israel.

4. David puts to death the two murderers of Ish-bosheth. David is gradually gaining favor with all Israel.
5. David is anointed as king of all Israel, and decides to establish his new capital in Jerusalem. (Cf. 1 Chron. 12:23-40.)

V. David's Reign over all Israel at Jerusalem up to the Period of his Great Sin. (2 Sam. 5—10.)

Impossible to locate all the events of David's reign in chronological order, for the treatment is topical.

1. The capture of Jebus, and the transfer of the capital.
2. Repulse of two Philistine invasions. (Brave deed of the three mighty men, while David was in the stronghold of Adullam. 2 Sam. 23:13-17.)
3. Removal of the ark to Jerusalem. (Ps. 24. Cf. Ps. 15.) Death of Uzzah, followed by three months' delay in removing the ark. Preparation of Levites, David's joy, Michal's pride. Ark placed in tent.
4. David being now thoroughly established on his throne, desires to build a temple for the ark and Jehovah to dwell in. He receives the promise of an everlasting kingdom. (Cf. Pss. 2 and 110. Ps. 18 also belongs to the period prior to David's great sin.)
5. David shows kindness to Mephibosheth, the son of Jonathan. (Possibly after many of his campaigns against the surrounding nations. Cf. 2 Sam. 4:4; 9:12.)
6. The *famine* probably occurred in the first half of David's reign. (2 Sam. 21:1-14.) Dur-

ing this period of prosperity, he commenced his preparations for the temple.

7. The Wars of David against:
   a. Philistines. Besides the two defensive campaigns at the beginning of David's reign, 2 Sam. 21:15-22 tells of four offensive campaigns.
   b. Moab. Two-thirds of the captives put to death.
   c. Zobah and Damascus.
   d. Amalek.
   e. Edom. Almost exterminated the Edomites (1 Ki. 11:14-17). (Cf. Ps. 60.)
   f. Ammon. (See 2 Sam. 8 for David's wars. The chronology cannot be made out.) The war against Ammon broke out shortly before David's great sin. The turning-point in David's career was about the fiftieth year of his life. The folly of Hanun brought on the war with David. The Ammonites secured help from the Syrians; but Joab and Abishai defeated the allies. David took the field in person against a fresh army of Syrians, and overthrew them. Joab undertook the siege of Rabbah, while David enjoyed the comforts of his palace.

VI. The Period of David's Great Sin and its Punishment.

1. His sin with Bath-sheba. The Bible does not spare David. (2 Sam. 11.)
   a. Adultery.
   b. Murder. David's skill cannot hide his sin, and in order to be free he seeks to slay Uriah. (Joab thus knew all about David's private life, and secured a yet greater hold on him.)
   c. Bath-sheba is taken by David to wife.

d. Cruelty at the capture of Rabbah.

Note the steps in David's sin. David did not pile up his sins in one day. His condition deplorable, as he lay entangled in the meshes of his own sin.

2. David's repentance. (2 Sam. 12.)
   a. The visit of Nathan. Wonderful parable.
   b. David repents. This was genuine, heartfelt sorrow for sin and a deliberate turning away from it. (Pss. 51 and 32 were composed at this time.)
   c. Bath-sheba's child dies. David's conduct startles his servants.
3. Amnon's sin. (2 Sam. 13:1-19.)
4. Absalom's revenge. (2 Sam. 13:20-39.) Absalom flees for three years to Geshur, the home of his mother. (David sees at length the fruit of his own sin.)
5. Joab secures permission for Absalom's return. For two years Absalom lives in Jerusalem, but does not see the face of David. (2 Sam. 14:1-27.)
6. Absalom forces Joab to bring him before the king. (2 Sam. 14:28-33.)
7. Absalom's rebellion.
   a. Preparatory steps. (2 Sam. 15:1-12.)
      (1) He steals the hearts of the people. He was a shrewd politician.
      (2) He organizes a revolt at Hebron, under pretense of keeping a vow.
   b. Events up to death of Absalom. 2 Sam. 15:13—19:8.)
      (1) The flight of David from Jerusalem. He sends back the ark and the priests. Hushai also returns to do him service.
      (2) David is met by Ziba with supplies.
      (3) He is cursed by Shimei.

(4) Absalom shows his firm determination to supplant David by publicly entering his harem.

(5) Ahithophel's wise counsel to pursue David speedily is put aside by Hushai's skill, but David is warned by messengers to remove farther. (Pss. 3 and 4.)

(6) The suicide of Ahithophel.

(7) David comes to Mahanaim. He is refreshed by Shobi (Ammon), Machir and Barzillai (Gileadites). (Pss. 61 and 63.)

(8) The great battle ends in death of Absalom and complete defeat of his army. David's excessive grief rebuked by Joab.

c. Events connected with David's return to Jerusalem. (2 Sam. 19:9—20:22.)

(1) David is brought back by men of Judah. He promises to give Joab's office to Amasa.

(2) Meeting with Shimei and Mephibosheth, and parting with Barzillai.

(3) The rebellion of Sheba. Jealousy of the ten tribes breaks forth in open rebellion.

(a) Judah is faithful to David.

(b) Amasa is slain by Joab at Gibeon.

(c) The death of Sheba in the far north.

VII. Closing Years of David's Life.

The *numbering* of Israel may have occurred here, just after Absalom's rebellion, or it may have happened earlier in David's reign. (2 Sam. 24; 1 Chron. 21.)

1. He collects vast materials for the building of

the temple. By degrees the feebleness of old age comes on. (1 Chron. 22:2-5; 1 Kings 1:1-4.)

2. David organizes the priests and Levites, the singers and the doorkeepers. (1 Chron. Chs. 23—26.)
3. He directs Solomon to build the temple. (1 Chron. 22:6-19.)
4. Adonijah tries to seize the throne. Solomon is anointed in haste. (1 Kings 1:5-53.)
5. He gives to Solomon and the princes of Israel a formal charge, stimulating the princes to generous offerings, and worships God in the presence of the assembly. (1 Chron. 28:1—29:22.)
6. Solomon is anointed a second time as king, in a more formal and leisurely manner. (2 Chron. 29:22-25.)
7. King David dies at the age of seventy. (1 Kings 2:1-12.)

KINGS I AND II

INTRODUCTION

The Books of the Kings recount the history of the chosen people from the death of David to the Babylonian Captivity. The author records the history of both the Northern and the Southern Kingdom until the destruction of the former by the Assyrians, and of the latter by the Babylonians. The story of Elijah and Elisha is told with great skill.

The author or compiler probably lived in the period of the Exile, not later than 550 B.C. He had access to public records, prophetic narratives, and other trustworthy sources.

OUTLINE OF BOOK I

I. The Reign of Solomon. 1—11.
II. Fortunes of Israel and Judah down to the Death of Ahab and of Jehoshaphat. 12—22.

OUTLINE OF BOOK II

I. Fortunes of Israel and Judah until the Fall of Samaria. 1—17.
II. History of Judah down to the Destruction of Jerusalem. 18—25.

CHRONICLES I AND II

INTRODUCTION

The history in 1 Chronicles is parallel with that in 2 Samuel, while 2 Chronicles runs parallel with 1 and 2 Kings. The author pays little attention to the Ten Tribes, except as they come into contact with Judah. He points out all changes in public worship. Many think the author was a priest. He could not have written earlier than the time of Ezra and Nehemiah. Many critics place him as late as 300 B.C.

OUTLINE OF BOOK I

I. **The Genealogies of the Tribes of Israel. 1—9.**
II. **The Reign of David. 10—29.**

OUTLINE OF BOOK II

I. **Reign of Solomon. 1—9.**
II. **History of the Kings of Judah down to the Destruction of Jerusalem. 10—36.**

ESTHER

INTRODUCTION

The story of Esther inculcates patriotism, and exhibits the unfolding of the providential government of God. The doctrine of Providence is admirably taught, without a single occurrence of the name of God in the Book. The author is unknown. He was thoroughly familiar with Persian life and customs.

OUTLINE OF THE BOOK

I. How Esther Came to be the Queen of Persia. 1, 2.
II. How the Jews Fell under the Ban of Extermination. 3—5.
III. How Danger Was Turned into Deliverance. 6—10.

EZRA AND NEHEMIAH

INTRODUCTION

The Memoirs of Ezra and Nehemiah were written by the men whose names they bear. Some ascribe to Ezra and Nehemiah only the sections that narrate their experiences in the first person. The most popular view among recent critics is that Ezra and Nehemiah were compiled by the author of Chronicles. The extensive excerpts from the Memoirs of Ezra and Nehemiah show that the author of the books as we have them had access to trustworthy sources.

Nehemiah and the prophet Malachi were probably contemporary.

OUTLINE OF EZRA

I. Return of Zerubbabel. The Temple Rebuilt under Great Difficulties. 1—6.

II. Return of Ezra. Effort to break up Intermarriage with the Heathen. 7—10.

OUTLINE OF NEHEMIAH

I. Nehemiah returns to Jerusalem, and in the face of much Opposition rebuilds the Walls of the City. 1—6.

II. The Great Revival. 7: 1—13: 3.

Law read, feast of Tabernacles, renewal of covenant, provision for the Levites and for the defense of Jeru-

salem, dedication of the city wall, separation from the heathen.

III. **Reforms wrought by Nehemiah on his Return from Persia. 13: 4-31.**

III

STUDIES IN THE POETICAL BOOKS

HEBREW POETRY

Compare Driver, *Introduction to Literature of the Old Testament,* pp. 359-367; Briggs, *Study of Holy Scripture,* pp. 354-426.

A. Form of Hebrew Poetry

I. Parallelism.

The distinguishing characteristic of Hebrew poetry is *parallelism,* one line corresponding in thought to another. Three common varieties:

1. *Synonymous,* in which a second line simply repeats in slightly altered phraseology the thought of the first line:

"He that sitteth in the heavens will laugh:
The Lord will have them in derision."
Ps. 2:4.

"My son, hear the instruction of thy father,
And forsake not the law of thy mother."
Prov. 1:8.

Job 22:3-11. Most common form in Job.

2. *Antithetic,* in which the second line is in contrast with the first. Prov. 10:1, 5, 7, etc. Most of the 376 couplets in Prov. 10:1—22:16 are antithetic.

3. *Synthetic* (or progressive), in which the second

line supplements the first, both together giving a complete thought. Prov. 1:10; 3:27-30.

Some other varieties worth naming are:

a. Climactic Parallelism ("ascending rhythm"), in which the second line takes up words from the first and completes them.

"Ascribe unto Jehovah, O ye sons of the mighty,
Ascribe unto Jehovah glory and strength."
Ps. 29:1.

"The rulers ceased in Israel, they ceased,
Until that I Deborah arose,
That I arose a mother in Israel."
Judges 5:7.

Compare the stair-like poetry in some of the Pilgrim Psalms. Ps. 121:1, 2 (help); 3, 4; 4, 5; 7, 8; Ps. 122:2, 3.

b. Introverted Parallelism, in which the first line corresponds with the fourth, and the second with the third.

"My son, if thy heart be wise,
My heart will be glad, even mine:
Yea, my heart will rejoice,
When thy lips speak right things."
Prov. 23:15 f.

c. Emblematic Parallelism, in which the second line brings forward something similar to the first, but in a higher realm.

"For lack of wood the fire goeth out;
And where there is no whisperer, contention ceaseth.
As coals are to hot embers, and wood to fire;
So is a contentious man to inflame strife."
Prov. 26:20 f.

See also Prov. 25:4 f., 11-14, 19 f.

The lines in Hebrew poetry are variously grouped. In some poems strophes or stanzas are easily distinguishable. Occasionally a refrain or chorus comes at the end of each stanza. (See Psalm 107:8, 15, 21, 31.)

II. Meter.

Recent research goes to show that the Hebrew poets had some regard for the number of accented syllables in a line. They were guided by *accentual beats* rather than the number of words or syllables in a line. The most common form calls for three accents to each line. This is called a *trimeter*. See Ps. 2 in the Hebrew. There are also examples of *tetrameter,* or lines containing four accents. See Ps. 19. *Pentameters* always have a *caesura,* or rest; usually after the third beat, though sometimes after the second.

B. Kinds of Hebrew Poetry

I. Lyric.

There are many snatches of song in the historical books. The Psalms are an imperishable collection of religious lyrics.

II. Gnomic, or Proverbial.

Proverbs, part of Ecclesiastes, and many detached aphorisms in other books of the Old Testament.

III. Dramatic.

Job, a didactic poem. Canticles, a song of love. Job has been happily called "The Epic of the Inner Life," its chief interest centering in Job's struggle against doubt. Neither Job nor Canticles was ever designed for the stage.

IV. Elegiac.

Lamentations. There are other dirges in the historical books and in the prophets. 2 Sam. 1:19-27; Amos 5:1-3.

Much of Isaiah's writing is poetic in spirit and form.

See Chs. 14, 53, etc. So of the other prophetic writers, especially the early prophets. Elevated oratory among the Hebrews glides easily into poetry. Some recent students make the mistake of insisting that a discourse must be altogether in poetry or wholly in prose. The Hebrew prophets passed from poetry to prose and back again into poetry.

THE BOOK OF JOB

INTRODUCTION

Two books of special value: (1) Davidson: *Commentary on Job,* in the Cambridge Bible for Schools and Colleges. (2) Genung: *The Epic of the Inner Life.*

I. Authorship and Date.

Wholly unknown, and scholars have put the author all the way from patriarchal times to the post-exilic period. The Hebrew of the book is classic Hebrew at its best estate. The Aramaic tinge in the vocabulary may have been due to an effort to catch the flavor of the speech of Job and his friends, who probably spoke Aramaic rather than Hebrew. The syntax is that of pure Hebrew. It seems that such a magnificent Hebrew poem could hardly have come from the latest period of Old Testament history. It probably belongs between 1500 and 600 B.C. The historical allusions and literary affinities with other Hebrew writings do not guide us definitely to any certain date. The author was one of the greatest thinkers and writers in all literature, and he has a message for all time on the sufferings of the righteous.

II. Nature of the Composition.

The Book of Job is neither literal history, nor purely the work of the imagination. We may accept the outlines of the story as historical, and yet accord to the great poet who wrote our present book large liberty in the handling of his material.

III. Integrity of the Book.

Among the sections regarded by many critics as additions to the original book, are 27 : 7-23; 28; 40 : 6—41 : 34; Chapters 32—37. Prof. Karl Budde argues strongly in favor of the genuineness of 32—37. We may well study the entire roll as a literary unity.

OUTLINE OF THE BOOK

[Davidson's *Commentary on Job* has been of great service in the preparation of this Outline.]

Prologue.—Story of Satan's effort to make Job curse God. Chs. 1, 2. Job's great prosperity and genuine piety. 1 : 1-5. Satan insinuates that Job's piety is inseparable from prosperity, and receives permission to test him. 6-12. Job's first temptation,—loss of *property and family.* 13-22. Second stage in Job's temptation,—loss of *health.* 2 : 1-10. His three friends come to comfort him. 11-13. Their words introduce us to the third stage in Job's temptation,—loss of his *good name.*

Job at first is misunderstood, and then openly reproached. The argument continues throughout the poem. There are three cycles of speeches (Zophar fails to speak on the third round). The genuineness of the speeches of Elihu (32—37) has been assailed, but they have been defended by critics of great ability. [Let the student get personally acquainted with Eliphaz, Bildad, Zophar, Elihu, and Job.]

The transition from the Prologue to the Debate between Job and the three friends is made in Chapter 3, *Job's Cry for Death.*

1. Cursed be the night in which I was conceived. 3-10.
2. Would that I had died at birth. 11-19.
3. I long even now for death, to escape from trouble. 20-26.

First Speech of Eliphaz. Chs. 4, 5.

1. Job, do not in your anguish grow weak and forget that it is only the wicked who perish. 4:1-11.
2. Man cannot be just before his Maker, and only the foolish complain of the just dispensations of Providence. 4:12—5:7.
3. Job, I would lay my case before God, accept His correction and seek His blessing. 5:8-27.

Job's Reply to Eliphaz. Chs. 6, 7.

1. You do not know how heavy my distress is. Oh, that God would crush me! 6:1-13.
2. You hurt me, instead of helping me, with your insinuations. Point out my sin to me! 6:14-30.
3. In my distress and hopelessness, I boldly ask why the mighty God torments a weak man. 7.

Bildad's First Speech. Ch. 8.

Job, God is just and discriminating.

1. God not unrighteous toward Job's children or himself. 2-7.
2. All experience goes to show that the wicked perish. 8-19.
3. If you are righteous, Job, God will restore you to prosperity 20-22.

Job's Reply to Bildad. Chs. 9, 10.

A man, though innocent, cannot vindicate himself against the omnipotent God. The sufferer must be misunderstood and counted a wicked man.

1. I know that man cannot contend in judgment with the Almighty Ruler of the universe. 1-10.

2. I cannot come into communication with the Almighty, and if I could it would not avail; for though I am conscious of my rectitude, I should seem perverse and guilty. 11-20.
3. It seems to me that God treats the perfect man and the wicked in the same manner; if I were to brighten up and cleanse myself, it would do no good, for the Almighty would again plunge me into the mire. 21-31.
4. I cannot clear myself; for there is no umpire to bring us to agreement; but if He would give me a release from pain, I would try to clear myself. 32-35.
5. I will plead with God and study His nature to learn the cause of my persecution. Is God like a man in pursuing after iniquity? God formed me and has preserved me only to pursue me as an adversary. Would that I had died at birth! Oh, let me have a little comfort before I go into the dark land of the dead! 10:1-22.

First Speech of Zophar. Ch. 11.

1. The boastings of Job amount to nothing in the presence of an *omniscient* God. 1-12.
2. If Job will repent and turn to God, he will find prosperity and peace. 13-20.

Job's Reply to Zophar's First Speech. Chs. 12—14.

1. You may presume to teach me as to the Wisdom and Power of God, but I will draw a picture that portrays them more vividly than you have done. 12.
2. Leaving such worthless physicians as you are with your lies and proverbs of ashes, I will boldly challenge the Almighty to convict me of great sin. 13:1-23.

3. God pursues me and consumes me, though I am like a driven leaf or a garment that is moth-eaten. Man dies, never more to return, or wake up. 13:24—14:12.
4. I wonder if there is a second life? But I am now under the wrath of the Almighty, who destroys the hope of man. 14:13-22.

The theme of the first cycle of speeches is *God.* Eliphaz emphasizes His *Holiness* and Goodness, Bildad His *Righteousness,* Zophar His *Wisdom.*

In the second cycle, which immediately follows, the theme is the *Fate of the Wicked Man.* (The friends have concluded that Job has added deceit and lying to his other sins.)

Second Speech of Eliphaz. Ch. 15.

1. Why does Job show such contempt for his three friends and such irreverence toward God? 1-13.
2. In God's sight man is unclean, and the wicked shall certainly come to a sad end. 14-35.

Job's Reply to the Second Speech of Eliphaz. Chs. 16, 17.

1. Miserable comforters are ye all. 16:1-5.
2. God, like a mighty adversary, crushes me and delivers me to the ungodly. 6-17.
3. Since I am innocent, let not the earth cover my blood: God Himself is a witness in heaven of my innocency. I shall soon die, and sink into Sheol. 16:18—17:16.

Second Speech of Bildad. Ch. 18.

You may in your rage call us beasts, Job, but it is nevertheless true that the light of the wicked shall be put

out. Divine punishment and human execration shall overtake him.

Job's Reply to the Second Speech of Bildad. Ch. 19.

1. After the usual preliminary remonstrances at the reproaches of his friends, Job gives a most touching account of his persecution by God, and the consequent alienation of men, making an earnest plea that his friends have pity upon him. 1-22.
2. Oh, that men in the future might read my vindication of myself! Better than that will be the vision in the future of my Divine Vindicator! Beware how you persecute me. 23-29.

Second Speech of Zophar. Ch. 20.

With passionate haste, Zophar rushes upon Job, and asserts that the triumph of the wicked man is brief; for sin brings its own retribution, and soon God shall bring down the fierceness of His wrath upon his head.

Job's Reply to the Second Speech of Zophar. Ch. 21.

After preliminary fencing (1-6), Job discusses this difficult theme, The Prosperity of the Wicked.

1. It is a fact that wicked men often prosper even after renouncing God. 7-16.
2. Neither does calamity always overtake them, and if their posterity suffer, they know it not. 17-26.
3. Your insinuations and doctrines are alike false. 27-34.

In the third cycle, the theme is the *Sinfulness of Job.* Eliphaz accuses Job of terrible sins. Bildad and Zophar, for some unaccountable reason, fail to reënforce Eliphaz

in charging Job with personal crimes. Note Job's earnest denial of all crime at the conclusion of his speech in Ch. 31.

Third Speech of Eliphaz. Ch. 22.

1. Job, the cause of your calamity is not found in the Almighty, but in yourself. Your wickedness is great. 1-11.
2. You may have fancied that God was too far off to take note, but He always overtakes the wicked. 12-20.
3. Even yet, if you will return to the Almighty, you shall find peace and prosperity. 21-30.

Job's Reply to the Third Speech of Eliphaz. Chs. 23, 24.

1. Oh, that I could find God my judge; but He eludes me. Though I am conscious of my innocency, yet am I afraid of Him. 23.
2. The absence of moral government displayed in the sufferings of the righteous man, is also argued from the continued felicity of wicked men. The worst sinners,—the oppressor, the murderer, the adulterer,—go unpunished and die a natural death. 24.

Bildad's Third Speech. Ch. 25.

Job, surely God is too great for any mere worm to be just before Him.

Job's Reply to Bildad's Third Speech. Ch. 26.

Wonderful help you have given to the weak man! We cannot begin to compass the greatness of God; but what has that to do with my sad experience?

Job's Concluding Address. Chs. 27—31.

I. Chs. 27 and 28 are difficult to understand, because Job seems to take issue with his own position concerning the fate of the wicked. Possibly he began to see that, in the heat of argument, he had placed too much stress on the prosperity of the wicked.

In Ch. 27, Job first protests that he is innocent (1-6), and then pictures the distress and final destruction of the wicked man. 7-23.

In Ch. 28, Job declares that wisdom cannot be found or purchased by man. God alone is in possession of wisdom. To fear Him is wisdom.

II. Chs. 29—31. Job's Review of his Case.

1. A pathetic picture of his former happiness. 29.
2. Contrast with this his present abject condition. 30.
3. "Not guilty." 31.
   a. Of adultery, or the sins that lead thereto. 1-12.
   b. Sins of oppression, or indifference to suffering. 13-23.
   c. Covetousness, idolatry, envy, lack of hospitality, guile, or cowardice. 24-34. Conscious of integrity, Job longs for a meeting with God. 35-40.

Speech of Elihu. Chs. 32—37.

Introduction.—Young though I be, I *must* speak. Job is unconquered, but not invincible. Ch. 32.

1. Job's ravings against God foolish; for God does not give any account of His dealings to man. He may afflict repeatedly, but will restore man to health and happiness when he prays and confesses his sin, (Elihu hints that afflictions are sent in mercy to wean men from sin and point them to God.) Ch. 33.

2. In spite of Job's assertion that the Almighty afflicts him without cause, Elihu asserts that God cannot pervert judgment. Who can presume to question the acts of the Omnipotent and Omniscient? Job has spoken folly and rebellion. Ch. 34.
3. Job foolishly contends that righteousness profits a man nothing. True, human right or wrong doing affects man alone. God's failure to answer prayer does not prove His indifference to man; but it argues pride in the suppliant. Ch. 35.
4. God afflicts the righteous to wean them from sin. Job, take warning and ascribe greatness unto God. 36:1-21.
5. Consider the wonders of God in Nature,—clouds, thunder, snow, ice, etc., and know that God cannot do injustice. 36:22—37:24.

First Address of Jehovah—God's Wonders in Nature. Chs. 38, 39.

1. Job, you cannot explain the wonders of God in *inanimate* nature. 38:4-38.
2. Consider also God's wonders in the *animal* world. 38:39—39:30.

   Job, conscious of his littleness, declines to reply to the Almighty. 40:1-5.

Second Address of Jehovah. 40:6—41:34.

Let Job be careful not to usurp the position of the Almighty, since he cannot overcome even the hippopotamus or the crocodile.

The revelation of God causes Job to retract his bitter speeches. 42:1-6.

Epilogue.—Job prays for his three friends, and his former prosperity is doubled. 42:7-17.

SOME TEACHINGS OF THE BOOK OF JOB

I. Negative Teachings.

1. Suffering is not always a punishment of sin. The best man of his time may be the greatest sufferer.
2. Justice does not always find perfect expression in individual lives.
   a. The wicked often enjoy prosperity, die in a ripe old age, and are honored after death.
   b. The righteous often suffer misfortune, and die in poverty and distress. If there are no rewards and penalties beyond the grave, it is impossible to present a satisfactory demonstration of the justice of God.

II. Positive Teachings.

1. Certain great doctrines are clearly taught.
   a. A judgment after death. The sins of this life will be punished. God will vindicate the righteous, and stand as their Go'el. Give God time, and justice will prevail.
   b. The everlasting superiority of righteousness over wickedness is affirmed. The battle for goodness is not to end in defeat for the innocent.
   c. Job's cry for a mediator foreshadows the work of Jesus Christ as the one Mediator between God and man.
2. The teachings of Job's personal experiences.
   a. The final perseverance of the saints is beautifully illustrated. Jehovah believes in the saints; Satan sneers at them.
   b. The afflictions of the righteous lead to a nobler faith. Job was lifted to a higher faith and a nobler life.

Maclaren on the Psalms, in *Expositor's Bible,* 3 vols., and Kirkpatrick's Commentary, in *Cambridge Bible for Schools and Colleges,* are excellent aids in the study of the Psalter.

INTRODUCTORY

Questions of date and authorship are discussed in the Bible Dictionaries and Encyclopaedias and in books on Old Testament Introduction. See Keil, Driver, Wright, etc. One will find much valuable introductory matter in the commentaries of Perowne, Delitzsch, Kirkpatrick, and Briggs; in Binnie, *The Psalms: their History, Teachings, and Use,* and in Murray, *The Origin and Growth of the Psalms.* For the views of the Radical school, see Cheyne's *Origin of the Psalter.* Professor James Robertson, in *The Poetry and the Religion of the Psalms* (1898), uses the weapons of literary and historical criticism effectively against the Radical position.

I. Value of the Superscriptions.

In the study of the Psalms much depends upon the opinion of the student as to the general trustworthiness of the superscriptions, or titles. These titles are not part of the inspired text, nor is it probable that they were prefixed by the authors of the various psalms. They are probably the work of ancient editors of collections of psalms. These titles, for the most part, have to do with the musical setting for worship, while in some the author, or time of composition, is indicated. The Radical school

is quite unscientific in rejecting these superscriptions as wholly worthless; for they represent a very ancient tradition, probably reaching back to the period before the Exile. Davidic titles may have been prefixed long before the Exile. The Septuagint translators found the titles in their Hebrew text (not much later than 150 B.C.); and many of the phrases were so ancient and archaic that the translators were wholly at sea as to their meaning. Some of the superscriptions are probably incorrect; but as a rule they are worthy of respectful consideration. Internal evidence favors most of the dates assigned.

J. W. Thirtle, in *The Titles of the Psalms,* has apparently shown that all the musical directions were originally *sub*scriptions, while the notes as to authorship and occasion of composition are true *super*scriptions. Copyists united the subscription of one psalm with the superscription of the following, without any mark of separation; and later editors placed the two as a long superscription to the second of the two psalms.

1. Testimony of the Superscriptions as to Psalm Authors.
   a. To David 73 (37 in Book I., 18 in Book II., 1 in Book III., 2 in Book IV., and 15 in Book V.).
   b. To Asaph 12 (50, 73-83).
   c. To Sons of Korah 12 (42-49, 84, 85, 87, 88). (Ps. 88 also ascribed to Heman.)
   d. To Solomon 2 (72, 127).
   e. To Moses 1 (Ps. 90).
   f. To Ethan 1 (Ps. 89).
2. Testimony of the Superscriptions as to the Circumstances under which the Psalms were Composed.

   This kind of information is practically limited to the psalms of David. We follow these hints in our chronological arrangement of the selected psalms.

3. Hints as to the Character of the Composition.
   One psalm called a *praise;* others, a *song,* or a *psalm and song;* many, a *psalm;* others, a *Maskil;* others, a *Michtam;* others, a *prayer.*
4. Hints as to Music are also found in certain titles.
   On Nehiloth=on *wind* instruments.
   On Neginoth=on *stringed* instruments.
   Possibly the opening words of certain Hebrew songs were used to indicate the tune to which the psalm was to be sung.
   Fifty-five psalms are inscribed "To the Chief Musician," or "For the Chief Musician."

II. Certain Groups of Psalms.

1. Seven Penitential Psalms: 6, 32, 38, 51, 102, 130, 143.
2. Fifteen Pilgrim Psalms. 120—134.
3. Seven Alphabetical Psalms: 25, 34, 37, 111, 112, 119, 145. Pss. 9 and 10 give some evidence of conformity to the order of the letters. Ps. 119 is the most complete and elaborate example of an alphabetical poem.
4. Forty-two Elohistic Psalms. 42—83. All others are Jehovistic, Ps. 84 marking the transition from one class to the other.
5. Eleven Hallelujah Psalms: 111-113; 115-117; 146-150.
   At Passover, in New Testament times, "the Egyptian Hallel," Pss. 113-118, was sung in two parts.

OUTLINES OF SELECTED PSALMS

PS. 90. ASCRIBED TO MOSES

Internal evidence reveals certain expressions that seem to reflect the life of Moses in the wilderness of wandering.

1. The eternity of God contrasted with the brevity of human life. 1-6.
2. The ground for the brevity of man's life found in God's wrath because of sin. 7-11.
3. Prayer for divine forgiveness, and the joy and stability that follow. 12-17.

A. Davidic Psalms

I. Psalms of David's Youth, from the Anointing by Samuel until his Accession to the Throne of Judah.

1. Echoes of a Happy Youth. Some of these may have been composed in later life; but they are built on the experiences of the shepherd boy.
   - a. Ps. 8. God strangely exalts what is seemingly insignificant. Opening Doxology. 1.
     1. Babes achieving great results. 2.
     2. Man, though small, not forgotten, but exalted above all other creatures. 3-8.

     Closing Doxology. 9.
   - b. Ps. 19.
     1. The glory of God in the material universe. 1-6.
     2. The excellence of God's revealed Word. 7-11.
     3. Plea for deliverance from every form of sin. 12-14.
   - c. Ps. 29.

     Prelude.—Ascribe glory to Jehovah. 1, 2.
     1. The rising of a great storm. 3, 4.
     2. The furious raging of the storm. 5-7.
     3. The gradual passing away of the storm. 8, 9.

     Application.—The mighty King will give strength and peace to His people. 10, 11.
   - d. Ps. 23.

1. Jehovah a shepherd. 1-4.
2. Jehovah a host providing entertainment. 5, 6.

2. Period of Persecution by Saul.
   a. Ps. 59. (Compare 1 Sam. 19: 10-17.) (Look for internal evidence as to date and authorship.)
   b. Ps. 56. (Cf. 1 Sam. 21: 10-15.)
      1. Danger, trust, confidence. 1-4.
      2. Danger, prayer, confidence. 5-11.
      3. Thanksgiving. 12, 13.
   c. Ps. 34. (Cf. 1 Sam. 22: 1.) Alphabetical poem.
      1. The Psalmist full of praise to God. 1-3.
      2. God's deliverances recounted. 4-7.
      3. Exhortation to trust in Jehovah and forsake evil. 8-14.
      4. Blessings which Jehovah confers upon the righteous. 15-22.
   d. Ps. 52. (Cf. 1 Sam. 22: 9-23.)
      1. The deceit and cruelty of some mighty man. 1-4.
      2. But he shall be signally overthrown 5-7.
      3. The Psalmist will trust in God and give thanks. 8, 9.
   e. Ps. 54. (Cf. 1 Sam. 23: 19-29.)
      1. Prayer for deliverance from godless strangers. 1-3.
      2. Confidence in God and thanksgiving for deliverance. 4-7.
   f. Pss. 57 and 142. Psalms in the cave. (Cf. 1 Sam. 22: 1, 2; 24: 1-22.)
      Ps. 57 is similar in thought and style to Ps. 56.
      1. Confident prayer in the midst of great dangers. 1-5.

2. Triumphant praise over the defeat of the Psalmist's foes. 6-11.

II. Psalms of the King.

1. Prior to his great Sin.
   a. Ps. 101. The Just King.
      1. Watches carefully his own conduct. 1-4.
      2. Defends the good, and destroys the wicked. 5-8.
   b. Ps. 18. (Cannot locate definitely, but it belongs to the period of David's prosperity.) Prelude.—David's loving trust in Jehovah. 1-3.
      1. In his great distress, David cried unto Jehovah, who came in great power to deliver him from his foes. 4-19.
      2. In coming to the help of a righteous man, Jehovah but acts in accordance with His character. 20-36.
      3. The Psalmist describes the overthrow of his foes at home and abroad. 37-45. Conclusion. — Praise and adoration. 46-50.
   c. Ps. 24. Removal of the Ark. (Cf. 2 Sam. 6; 1 Chron. 13:5-14; 15:25—16:3; Ps. 15.) Antiphonal singing.
      1. While ascending to the gates. 1-6.
      2. At the gates of Jerusalem. 7-10.
   d. Ps. 2. (Cf. 2 Sam. 7.)
      1. Rebellious assembly of the heathen. 1-3.
      2. Jehovah scorns His antagonists. 4-6.
      3. The Messiah recounts Jehovah's decree to give Him universal dominion. 7-9.
      4. Psalmist exhorts all to make their peace with Jehovah and His Son. 10-12.
   e. Ps. 110. Describes a King who is also a Priest. Interpret this psalm carefully. Cf. Matt. 22:41-46; Hebrews 7.

1. Jehovah will give dominion to the King. 1, 2.
2. The King's army will be composed of volunteers. 3.
3. The King is also a Priest like Melchizedek. 4.
4. The Lord will overthrow all enemies. 5-7.

f. War Songs. Read Psalms 20, 21, 60.

2. Connected with his great Sin.

a. Ps. 51. Shortly after Nathan's visit. See 2 Sam. 12.

1. Earnest cry for forgiveness. 1, 2.
2. Confession. 3-6.
3. Prayer for cleansing. 7-9.
4. Prayer for a new heart and a new life. 10-12.
5. Promise of service from a contrite heart. 13-17.

Conclusion.—Let Zion be built up. 18, 19.

b. Ps. 32. After David's restoration to Divine favor.

Theme.—Blessedness of the forgiven sinner. 1, 2.

1. Two ways of dealing with personal sin. 3-5.
   (a) Stubborn silence leading to feverish unrest. 3, 4.
   (b) Confession to God leading to forgiveness. 5.
2. God our hiding-place. 6, 7.
3. God our teacher and guide. 8, 9.

Conclusion.—In view of the happy state of the righteous, let them show forth their joy. 10, 11.

3. Period of Absalom's Rebellion.

a. Ps. 41. Possibly at the first outbreak of the rebellion.
   1. Prayer for the kind and charitable man. 1-3.
   2. Complaint against malicious foes. 4-9.
   3. Prayer for restoration, accompanied by expressions of confidence in God. 10-12.

b. Ps. 55.
   1. The Psalmist's distress pictured. 1-8.
   2. Prayer against enemies, especially a noted traitor. 9-15. (Cf. 2 Sam. 15:30-37; 16:15—17:23.)
   3. The Psalmist takes refuge in God. 16-23.

c. Ps. 3. Morning hymn in the wilderness.
   1. Innumerable adversaries. 1, 2.
   2. A Divine shield. 3, 4.
   3. With such a protector, adversaries are powerless. 5, 6.
   4. Prayer for victory over foes. 7, 8.

d. Ps. 4. Evening hymn in the wilderness.
   1. Prayer for help. 1.
   2. Remonstrances and warnings. 2-5.
   3. Expression of confidence in God. 6-8.

e. Ps. 63.
   1. Thirsting after God and His sanctuary. 1, 2.
   2. Praising God for help. 3-7.
   3. Following after God for protection against foes. 8-11.

f. Ps. 62.
   1. My confidence is in God; why do you plot against me? 1-4.
   2. My soul, wait in silence for God; let others also take refuge in Him. 5-8.
   3. Worthlessness of men contrasted with God's power and goodness. 9-12.

g. Ps. 61. Perhaps after the overthrow of Absalom. David in exile remembers the tabernacle, and the promise of Jehovah that his kingdom shall abide forever. Cf. Pss. 42, 43.
   1. Confident prayer for safety. 1-4.
   2. Assurance that God has heard, and that His blessings will continue. 5-8.

h. Ps. 27. The intense longing for the sanctuary would seem to reflect David's experience while in exile from his capital.
   1. Confidence in God in the face of enemies. 1-6.
      (a) Jehovah is my stronghold. 1-3.
      (b) His tabernacle is my hiding-place. 4-6.
   2. Earnest prayer for help. 7-12.

Conclusion.—Since faith upholds men, wait for Jehovah with confidence. 13, 14.

It is well to remember that there is much uncertainty concerning the authorship and date of the Psalms. Radical critics like Cheyne would refer all the Psalms to periods subsequent to the Babylonian Exile. Let not this extreme view deter us from assigning to David such psalms as seem to emanate from him. David was the founder of Hebrew Psalmody, the greatest lyric poet that Israel ever had.

B. Psalmody After David

I. Prior to the Babylonian Exile.

1. Psalms of Asaph.

   The superscriptions ascribe to Asaph twelve psalms (50, 73-83). Asaph, Heman, and Jeduthun presided over the Levitical singers in the time of David. (Cf. 1 Chron. 15:16-22.) Their sons also directed the various

bands of musicians. (1 Chron. 25.) It would seem that the family of Asaph for many generations continued to preside over the service of song. (Cf. Ezra 3:10.) Several of the psalms ascribed to Asaph were probably composed by his descendants. Pss. 74 and 79 are seen, from internal evidence, to belong to a date subsequent to 587 B.C.

a. Ps. 50. "Obedience is better than sacrifice."
   1. God comes to judgment. 1-6.
   2. Sacrifices can never take the place of spiritual worship. 7-15.
   3. Hypocrites shall be reproved. 16-21.

Twofold lesson. 22, 23.

b. Ps. 73. (Reminds one of Job.)—
   1. "A Problem."—Why do the wicked prosper? 1-14.
      (a) Psalmist has reached a settled conviction after a period of doubt. 1, 2.
      (b) The wicked free from sickness and trouble. 3-5.
      (c) Pride and arrogance of the wicked. 6-10.
      (d) Temptation to apostasy, in view of the prosperity of the wicked. 11-14.
   2. "Its Solution."—Found in God's attitude toward the wicked. 15-28.
      (a) In perplexity the Psalmist meditates in the sanctuary. 15-17.
      (b) He sees the sudden and final overthrow of the wicked. 18-22.
      (c) Sublime assurance that the Psalmist's communion with God can never be broken. 23-26.
      (d) Contrast between the fate of the

wicked and the lot of the righteous. 27, 28.

2. Psalms of the Sons of Korah.

This family of Levitical singers composed, in different periods, some of the most beautiful hymns in the Psalter. Some critics think that Pss. 42, 43, and 84 reflect the experiences of David and his faithful friends during Absalom's Rebellion.

a. Pss. 42 and 43 are really one poem. There are three stanzas, each closing with a refrain.
   1. Thirsting after God, mocked by the godless, remembering former hours in God's house. 1-5.
   2. Cast down under the billows, promising to pray, mocked by the godless. 6-11.
   3. Pleading with God, rising into gladness and confidence. 43:1-5. With the key of prayer the Psalmist escapes from the castle of Giant Despair.

b. Ps. 84 is a companion piece, though the tone is more cheerful.
   1. Blessedness of dwelling in the tabernacle of Jehovah. 1-4.
   2. Blessedness of going on yearly pilgrimages to the tabernacle. 5-8.
   3. Blessedness of trusting in such a mighty and gracious God as Jehovah. 9-12.

3. Psalms of Solomon.

Two hymns in the Psalter are ascribed to Solomon:

a. Ps. 72. DeWitt gives the following admirable outline of the poem. The kingdom desired and foretold is: 1. Righteous (1-4.) 2. Perpetual (5-7). 3. Universal (8-11). 4. Benign (12-14). 5. Prosperous (15-17).

Verses 18 and 19 are a closing doxology to the Second Book of the Psalter.

Verse 20 refers to the close of the Book.

b. Ps. 127 is a brief lyric setting forth lessons of faith and trust. Pss. 127 and 128 are justly termed Songs of Home.

4. Psalms of the Era of Hezekiah and Isaiah.

a. Ps. 46. Perhaps composed after the fall of Sennacherib. Cf. Isaiah 36, 37.

Sung by the army of Gustavus Adolphus before the decisive battle of Leipzig on September 7, 1631.

1. God being with us, we fear no commotions, however great. 1-3.
2. God being in Zion, she cannot be moved by hostile nations. 4-7.
3. Behold a recent signal display of Jehovah's power on the heathen. 8-11.

b. Pss. 47 and 48 may refer to the same deliverance from Assyria.

Outline of Ps. 48:

1. The beautiful city of the great King. 1, 2.
2. Deliverance from a great invasion. 3-8.
3. Praise and confidence. 9-14.

II. During the Babylonian Exile and Afterwards.

1. During the Exile.

a. Pss. 74 and 79 seem to refer to the burning of the city and the temple by the Chaldeans. They are thought by many students to belong to the Maccabean period.

b. Ps. 137. The exile cannot forget Zion.

1. Passionate devotion to Jerusalem and her worship. 1-6.
2. Prayer for the overthrow of her bitter foes. 7-9.

c. Ps. 102. On the eve of the return.

1. Bitter complaint of the afflicted. 1-11.
2. The set time to bless Zion and convert the nations draws nigh. 12-22.
3. The eternal God will bless the children of His servants. 23-28.

2. After the Restoration.
   a. Ps. 85.
      1. Jehovah's loving favor seen in past mercies. 1-3.
      2. Earnest plea for renewed mercies in the present. 4-7.
      3. Joyous prospect for the future. 8-13.
   b. Ps. 126.
      1. Praise for past mercies, especially the glorious return to Zion. 1-3.
      2. Prayer for yet larger blessings, with a beautiful parable teaching patience. 4-6.
   c. Ps. 118. Probably sung by our Lord after the Paschal meal. Luther says, "This is my Psalm, the one which I love."
   d. Many other Psalms adapted to worship in the Second Temple. Pss. 146-150.

      Ps. 119 probably belongs to the days of Ezra. The author expands the latter half of Ps. 19 into a wonderfully complete description of God's Word.

NOTES ON SPECIAL PASSAGES IN THE PSALMS

1:1-6. "The two ways." Cf. Prov. 4:10-19.

5:3. The Morning Watch. Cf. 57:8 (margin).

5:11. The rejoicing life. Cf. Phil. 4:4.

8:5b. Man, through the Ideal Man, comes into the full realization of his dignity and worth.

10:4. Wickedness promotes atheism.

11:3. "If the foundations be destroyed, What hath the righteous wrought?"

15. The kind of man acceptable to Jehovah. Cf. 24:3-5.

16:8. God at the right hand brings steadfastness.

17:15. The clear hope which could alone sustain amidst numerous personal calamities.

19:7-9. Note the different words for the Bible, the different adjectives describing it, and the clauses telling of its blessed ministry.

19:12-14. Rigid self-inspection leads to prayer because of the perilousness of undiscovered sins.

23:1-6. The song of songs, because it sings of the Shepherd of shepherds.

24:3 f. A great question and a plain answer. Character and actions alike must be pure, if one is to be a guest of the Most High God.

25:8, 9. The very character of God, loving and righteous, is a pledge to us of His guidance.

25:11. The Psalmist's plea for pardon "for Thy name's sake"; ours "for Christ's sake."

27:4-9. A real heartfelt desire to have unbroken consciousness of being in God's presence will evoke persistent, continuous seeking. But those who seek are already sought. God takes the initiative. The shout of joy of verse 6 becomes a cry for help in verse 9.

30:5. A page from the Psalmist's own experience. God's anger is brief; His favor perpetual. Weeping lodged with the poet for a night; but the joyful shout has lasted all these centuries.

31:2-5. God is a rock, a fortress, to any who have faith to say, "my Rock and my Fortress." God is the only safe lodging-place for a troubled soul. The words of the first part of verse 5 are consecrated forever by our Lord's use of them on the cross (Cf. Luke 23:46).

32:1, 2. A great passage. A brief on theology. Oh, the blessedness of the man, who, having rebelled against God, missed the true goal, and lived the distorted life, has now the consciousness that his burden of sin is lifted

and borne away, with all its foulness fully covered by God's merciful veil, and that the Books of God do not even show an account of the evil deed.

34:7. God is ever all that which our circumstances most require. Even the door of Adullam's rocky cave, God leaves not unguarded.

36:1-4, 5-7. Two character sketches: One, the creature, muttering, planning and plotting evil in his own heart, in forgetfulness of his Creator; the other, the Creator, whose lovingkindness the sky, the earth, the sea cannot bound.

36:9. Nearness to God throws light on our problems.

37:1-8. A recipe for peace amidst life's storms and perplexities, given as advice from a lifelong experience. Three times the Psalmist cries, "Fret not thyself."

40:1-3. A vivid picture of an experience of grace.

40:5, 12. God's innumerable mercies; man's innumerable sins.

41:9. "The most unkindest cut of all." Cf. John 13:18.

42:2. A test for all men, everywhere. "I thirst," even though inarticulate, is the whisper of the entire world.

42:5, 11; 43:5. Thrice the disquieted emotions cry out; but at last the soul hears and heeds the word, "Hope thou in God."

46:4-6, 9, 11. Though the nations rage, "The Lord of armies is with us," and like the gladdening waters "clear as crystal," His grace flows for the "healing of the nations."

47:7. Singers are still needed for this chorus, at home and abroad.

49:14, 15. The Grim Shepherd and his flock. A vast difference in the sayings: "The Lord is my Shepherd," and "Death is their shepherd."

51:1, 2. The Cry of the Penitent: O God, my rebellions (separate acts), my crooked path and my bad aim

(life as a whole) have blotted my record, spotted my garment, made my very nature diseased as with leprosy. I can only plead to a loving God, abundant in mercy.

51:13. The first impulse of a changed heart. Cf. Andrew (John 1:41).

57:7. "My heart (love, thought, will) is stayed, O God."

65:2. A prayer-hearing God will finally win all men.

65:3. Iniquities are too strong for me: our transgressions (which we cannot right) Thou wilt cover (expiate).

67:3-5. An urgent invitation to the Gentiles to join in praises to God. The Psalmist catches a glimpse of God's wider love.

68:19. "Bearing our burdens day by day."

73:23-26. The high-water mark of religious experience. Death cannot rob the Psalmist of his God.

81:13-16. God's longing for an obedient people on whom He might properly bestow the richest blessings.

84:3. A heart longing and crying to God for the privileges that the sparrow and swallow have. Cf. "Foxes have holes and birds of the air have roosting-places; but the Son of man hath not where to lay his head."

85:4-8. A Real Revival. God is the author; "that the people may rejoice in Thee" is the purpose; confessing sins, praying for salvation, hearing God's word, is still the way to bring it about.

85:10, 11. The bridal of earth and sky. The mercy and righteousness of God are met by the truth and peace of His people.

91:4. He shall cover . . . thou shalt trust. The Psalmist finds perfect safety.

92:12-15. A picture of the fruitfulness of the righteous.

94:1 ff. A cry for justice.

97:10. One who loves Jehovah should hate evil. Cf. Amos 5:15; Rom. 12:9.

98:1. A new experience of grace calls for a new song. Cf. 33:3; 40:3; Isa. 42:10.

104. A meditation on the wisdom and the goodness of God in Nature.

105:13-15. God suffers none to harm His "ambassadors."

110:3. The King's army of volunteers render service in holy array. They are as numerous as the drops of fresh morning dew.

116:12, 13. "What shall I render . . .? I will take . . ." The best giving to the Lord is to keep taking what He offers.

119:9. To be pure is the noblest ambition for a young man. With God's Word as his guide, he can attain purity of life.

119:92. "This written for me," occurs here on the margin of Luther's Bible.

121. "Jehovah is thy Keeper," the keynote of this hymn of trust.

125:1, 2. The topography of Jerusalem presents symbols of spiritual realities.

128:3. A glimpse into an ideal home.

139:23, 24. Let the omniscient and omnipresent God search me to the center of my being, removing whatever would lead to pain in the end, and leading me in His own blessed road.

141:3. A prayer that most men need to make.

150:3-5. A call to use every instrument of music in public worship.

THE BOOK OF PROVERBS

Two books of special value: (1) Berry, in *American Commentary;* (2) Toy, in *International Critical Commentary.*

INTRODUCTION

1. Authorship and Date.

In its present form not completed before the close of the eighth century B.C. Cf. Prov. 25:1. Some critics ascribe to Solomon only a limited number of detached proverbs in sections II. and V. of the outline as given below. This tendency to regard the book as the growth of centuries is in keeping with the attempt to rob David of his glory as the most gifted and prolific hymn writer of Old Testament times. Solomon's genius for epigrammatic wisdom was used of God for the benefit of the youthful and inexperienced in all ages. See 1 Kings 4:32. Of course, Solomon may have embodied many sayings that originally came from other wise men; and sections III., IV., and VI. of our outline are expressly ascribed to others.

2. Nature of the Proverb.

The Hebrew noun *Mashal,* "comparison," is derived from the verb *Mashal,* "to be like, to compare." Many of the proverbs in our Book retain this force. See Prov. 11:22; 25:25; 27:15. In general, the proverb is a brief, sententious saying, such as, "Out of the wicked cometh forth wickedness." (1 Sam. 24:13.) The Hebrews surpass all other peoples in gnomic poetry.

Many varieties of poetic parallelism are found in the Book.

3. Nature of "Wisdom" in the Book of Proverbs.

a. It is contrasted with Folly, Simplicity, and Scorning.
b. Wisdom is synonymous with Understanding, Instruction, Learning, Knowledge, Discernment, Subtlety, Counsel, Discretion, Prudence, and the Fear of Jehovah. Wisdom, according to this Book, covers the practical and moral world as thoroughly as it does the intellectual.

OUTLINE OF THE BOOK (Cf. Conant)

Introduction.—Design of the author. 1:1-6.

I. Wisdom and Folly Contrasted. 1:7—9:18.

Foundation Maxims. 1:7-9.

1. Against robbery. 1:10-19.
2. Wisdom's warning: She will mock those who reject her reproof. 1:20-33.
3. If one will earnestly seek Wisdom, he shall know God and righteousness, and be preserved from the wicked man and from the strange woman. 2.
4. The Life of Wisdom (Piety) described. 3.
   a. In his relation to God, let the wise man trust in, honor, and submit to Jehovah. 1-12.
   b. Happy estate of one who possesses Wisdom. 13-26.
   c. In his relations to his fellows, let the wise man avoid stinginess, treachery, contentiousness, violence, and the like. 27-35.
5. Wisdom the best way. 4.
   a. Seek Wisdom above all things. 1-9.
   b. The two ways contrasted. 10-19.
   c. Guarding your heart, walk straight on in the path of virtue. 20-27.
6. The strange woman. 5.
   a. Shun the strange woman. 1-14.

b. Contrast between the pure wife and the wicked woman. 15-23.

7. Against various evils. 6.
   a. Avoid security debts. 1-5.
   b. Against laziness. 6-11.
   c. Against the cowardly defamer who sows discord among brethren. 12-19.
   d. Against adultery, the vilest and most dangerous of sins. 20-35.
8. Let Wisdom guard thee from the seductive arts of the adulteress, whose house leads down to Sheol. 7.
9. Magnificent address of Wisdom. 8.
   a. Let men hear me; for my instruction is more valuable than money. 1-11.
   b. Consider my character and my fruits. 12-21.
   c. I was present with Jehovah at the creation of the universe. 22-31.
   d. Do not fail to find me. 32-36.

   (This beautiful chapter may have helped to prepare the minds of the Hebrews for the doctrine of the Word, who was not merely *with* God, but *was* God.)
10. The two invitations. 9.
    a. Wisdom invites to her feast. 1-6.
    b. The scoffer cannot receive a rebuke; but the wise keeps learning. 7-12.
    c. The foolish woman invites to "stolen waters." 13-18.

II. Collection of Nearly Four Hundred Brief Proverbs. 10:1—22:16.

III. "The Words of the Wise." 22:17—24:22.

IV. Another Short Collection of "the Words of the Wise." 24:23-34.

V. Another Group of Solomon's Proverbs, Copied by the Scribes of Hezekiah. 25—29.

VI. Three Appendices. 30, 31.

1. The words of Agur. 30.
2. The words of the mother of King Lemuel. 31 : 1-9.
3. Alphabetical poem in praise of the worthy woman. 31 : 10-31.

ECCLESIASTES

DATE AND AUTHORSHIP

In accordance with the opening statement of the Book itself, Ecclesiastes was for many centuries assigned to Solomon. Recent criticism has, for the most part, favored a much later date, somewhere between 440 and 200 B.C. Delitzsch and others think the late date established by the Hebrew Syntax of the book. The author is supposed to have chosen to impersonate Solomon, not in order to deceive, but purely for heightening the effect of his message. Note any arguments that occur to you in a careful reading of the Book.

PURPOSE OF THE WRITER

Life was full of perplexing problems and disappointments. The Preacher takes for his theme the Vanity of All Things. He records his struggles from beginning to end, for the benefit of others who have not found any "conclusion of the whole matter."

HOW OUGHT THE BOOK TO BE INTERPRETED?

Certainly with great care, and with special regard to the context. The Book must be judged as a whole, and must not be held responsible for the skepticism and doubt of single verses. Cf. Job.

SPECIAL TOPICS

I. Expedients for Finding Happiness.

1. Wisdom. "In much wisdom is much grief;

and he that increaseth knowledge increaseth sorrow."

2. Pleasure,—houses, vineyards, parks, pools, servants, riches, singers, and many wives. "Behold all is vanity."

II. Things Which Disturbed and Vexed the Author.

1. One event happens to the wise man and to the fool. 2:14-17.
2. A man has to leave the fruits of his toil to another, and his heir may be a fool. 2:18-23.
3. Man is under the decrees of God, and cannot change them. 3:1-15.
4. Wickedness in the place of judgment. 3:16 f.
5. Man dieth like the beasts. 3:18-22.
6. Oppressors full of power. 4:1-3.
7. Skill begets envy. 4:4-6.
8. Lonely isolation. 4:7-12.
9. The old, even on a throne, quickly forgotten. 4:13-16.
10. Increase of goods brings an increase of those who consume them, and loss of sleep to the owner. 5:10-12.
11. The sudden loss of wealth. 5:13-17.
12. The possessor of wealth who cannot enjoy his riches (bad digestion). 6:1-6.
13. Appetite and desire never permanently satisfied, and the future is unknown. 6:7-12.
14. The laughter of fools. 7:5 f.
15. Women not to be trusted. 7:23-29.
16. Man knows not the day of his death, and cannot avert it. 8:6-8.
17. One man having power over another to his hurt. 8:9-11.
18. Fate of the righteous and of the wicked often identical. 8:14.
19. Death is inevitable, and the dead are soon forgotten. 9:2-6.

20. Chance renders everything uncertain. 9:11 f.
21. Achievements of a poor wise man unrewarded and forgotten. 9:13-16.
22. Flies in the ointment. 10:1.
23. Folly elevated to dignity. 10:5-7.
24. The days of darkness shall be many. 11:8.
25. The dreariness and helplessness of old age. 12:1-7.
26. Much study is a weariness of the flesh. 12:12.
27. We must give an account for all things at the judgment bar of God. 11:9; 12:14.

III. **Teaching as to the Future Life.**
1. Skeptical. 3:21; 9:4-6, 10.
2. Favoring. 12:7, 14.

IV. **Moderation in the Enjoyment of God's Gifts a Favorite Doctrine of the Book.** 3:12 f., 22; 5:18-20; 7:16-18; 8:15; 9:7-10; 11:6—12:1.

THE SONG OF SONGS

I. Authorship and Date.

Traditionally ascribed to Solomon. A few critics assign it to an author living in Northern Palestine shortly after the death of Solomon, while others place it much later. Parts of the poem refer to Solomon (1:5; 3:7-11). The Book is *about* Solomon rather than by him.

II. Interpretation of the Song.

1. *Allegorical* Interpretation. Jehovah and His people, or Christ and the Church, are the speakers of the poem, all reference to an earthly king and his bride being denied.
2. The *Typical* View. Solomon and his bride are the speakers; but they are types of Christ and the Church.
3. The *Literal* View. It is held that there is no hint of an allegorical or typical meaning, but that the poet sings the praises of true love between man and woman. Ewald's theory is popular with this class of interpreters. Solomon tries to win the affection of a country girl, but she is true to her shepherd lover.

There are various modifications of each view, no two interpreters agreeing in their understanding of the details of the poetry.

The language of the poem is considered eminently chaste among Orientals. What a pity that such a gem should sometimes be perverted!

IV

STUDIES IN THE PROPHETS

THE OLD TESTAMENT PROPHETS

Four books of special value: Orelli, *Old Testament Prophecy;* A. B. Davidson, *Old Testament Prophecy;* W. J. Beecher, *The Prophets and the Promise;* Kirkpatrick, *The Doctrine of the Prophets.*

I. Definition and Names.

A prophet is a man who speaks to men, on behalf of God, the message he has received from God. He comes to men with a "Thus saith Jehovah."

1. The most common word in Hebrew for prophet is *nabhi',* a word indicating a *speaker,* one who speaks for God. If a true prophet, he got his message from God. The word of God *came* to the prophet, and he spoke it to men. Jer. 1:2, 11; Ezek. 1:3; Joel 1:1; Jonah 1:1; Mic. 1:1; Zeph. 1:1; Hag. 1:1; Zech. 1:1.
2. An ancient title was *ro'eh, a seer,* one possessed of supernatural vision, insight and foresight. In the days of Samuel, this title was more widely used than *nabhi'.* 1 Sam. 9:9.
3. Another Hebrew word for an authoritative messenger from God was *chozeh,* a *seer,* or *beholder,* one receiving supernatural vision. Amos 1:1. The noun *chazon* is frequently used by the writing prophets to describe the vision they received and wrote down. Isa. 1:1; Obad. 1:1; Nah. 1:1.

4. Other names applied to the prophets were *man of God* (2 Kings 4:7), *servant of Jehovah* (Deut. 34:5), *messenger of Jehovah* (Mal. 3:1), *interpreter* (Is. 43:27), *sentinel* (Ezek. 3:17; Hab. 2:1 f), the *man of the Spirit* (Hos. 9:7; cf. Mic. 3:8 and 2 Pet. 1:21).

The canonical prophets claimed to be under the influence of the Spirit of God. Their message was from Jehovah. We cannot understand fully the psychology of the prophets when inspired. Their mental processes were stimulated and guided by the Spirit, who clothed them with power. Imagination, memory, and reason were no doubt heightened, as well as intuition and spiritual insight. The Spirit of God chose proper men for His purpose, and then turned to account all their powers. The mind of the prophet perhaps varied from the extreme of trance and ecstasy all the way to a quiet thoughtfulness over which the Holy Spirit presided. Saul, wallowing on the ground under uncontrollable excitement, and Balaam, stalking forth with closed eyes to seek enchantments, are not fair specimens of prophets. The prophets of Jehovah had little in common with dancing and howling dervishes.

II. Functions of the Prophet.

1. To call the people back to the ideals already revealed. Reform in political, social, and religious life is much emphasized.
2. To pave the way for the future progress of the Kingdom of God. Through the prophets, God pointed out the course He would take in perfecting His Kingdom. The promises were renewed and enlarged through those organs of revelation. Crises in the Kingdom of God were successfully passed, because God raised up

prophets to guide the people aright. The volume of the promises was greatly enlarged from century to century. The future of God's Kingdom is described in figures intelligible to the prophet's contemporaries.

III. Prophecy and Fulfillment.

Warnings and promises form a large part of the prophetic Scriptures, and these are usually conditional. See Jer. 18:1-12.

Many of these warnings and promises may never attain objective realization in history, because the conditions on which fulfillment hinges may never be realized.

The fulfillment of unconditional promises may be deferred, though not defeated, by disobedience.

Many promises and predictions receive successive fulfillments, though there is usually a fulfillment higher and greater than all the rest. In general, Orelli's statement holds good: "A prophecy can only be regarded as fulfilled when the whole body of truth included in it has attained living realization."

IV. Roll-Call of the Old Testament Prophets.

1. Before Moses.
   a. Enoch. Jude 14 f.
   b. Noah. 2 Pet. 2:5.
   c. Abraham and the other patriarchs. Gen. 20:7; 27:27-29; Ch. 49; 50:24 f.
2. Age of Moses.
   a. Moses the greatest. Deut. 18:17-19; 34:10-12.
   b. Miriam and Aaron. Ex. 15:20; Num. 12:1-8.
   c. The seventy elders. Num. 11:24-29.
   d. Balaam. Num. 22—24.
   e. Joshua. Josh., Chs. 1, 23, 24.

3. The Period of the Judges.
   a. Deborah. Judges, Chs. 4 and 5.
   b. Unknown prophet in the days of Gideon. Judges 6:7-10.
   c. Unknown prophet in the days of Eli. 1 Sam. 2:27-36.
4. Age of Samuel to Division of the Kingdom.
   a. Samuel, the founder of the prophetic order, second only to Moses. 1 Sam. 3:20, and often.
   b. Prophetic companies, or guilds, under the leadership of Samuel. 1 Sam. 10:10-12; 19:20-24. Saul, seized with a strange power, prophesied under great excitement.
   c. Gad. 1 Sam. 22:5; 2 Sam. 24:11-19 (cf. 1 Chron. 21:9-19); 1 Chron. 29:29; 2 Chron. 29:25.
   d. Nathan. 2 Sam., Chs. 7 and 12 (cf. 1 Chron. 17); 1 Ki. 1; 2 Chron. 9:29; 29:25.
   e. David himself a prophet. Acts 2:30; Pss. 110, 2, 22, etc.
5. Division of the Kingdom to Elijah.
   a. Ahijah of Shiloh. 1 Ki. 11:26-40; 14:1-18.
   b. Man of God from Judah and Jeroboam's new altar. 1 Ki. 13.
   c. Shemaiah. 1 Ki. 12:21-24; 2 Chron. 12:1-8.
   d. Iddo the Seer. 2 Chron. 12:15; 13:22.
   e. Azariah. 2 Chron. 15.
   f. Hanani. 2 Chron. 16:7-10.
   g. Jehu, son of Hanani. 2 Chron. 19:1-3.
6. Period of Elijah and Elisha.
   a. Elijah. 1 Ki. 17—2 Ki. 2.
   b. Micaiah. 1 Ki. 22.

c. Unknown prophet encourages Ahab. 1 Ki. 20:13-15.
d. Unknown prophet rebukes Ahab. 1 Ki. 20:35-43.
e. Jahaziel. 2 Chron. 20:14-17.
f. Eliezer. 2 Chron. 20:37.
g. Elisha. 2 Ki. 2—8.

7. Canonical (or Writing) Prophets.
   a. Prophets of the Assyrian period.
      Obadiah (about 845 B.C.).
      Joel (about 830-810 B.C.).
      Jonah (about 800 B.C.).
      Amos (about 760 B.C.).
      Hosea (about 750-725 B.C.).
      Isaiah (about 740-695 B.C.).
      Micah (about 735-700 B.C.).
      Nahum (about 630 B.C.).
      Zephaniah (about 630-625 B.C.).
   b. Prophets of the Chaldean period.
      Habakkuk (about 609-600 B.C.).
      Jeremiah (628-585 B.C.).
      Ezekiel (593-571 B.C.).
      Daniel (602-534 B.C.).
   c. Prophets of the Persian period.
      Haggai (520 B.C.).
      Zechariah (about 520-480 B.C.).
      Malachi (about 430 B.C.).
8. Other prophets contemporary with the canonical prophets.
   a. In the Assyrian period.
      (1) Prophetic schools over which Elisha presided. Some of these young men were very probably called to be organs of revelation. They helped Elisha. 2 Ki. 9:1-13.
      (2) Zechariah, the son of Jehoiada, who

was murdered by Joash of Judah. 2 Chron. 24:20-22.

(3) Man of God forbids Amaziah's league with Israel. 2 Chron. 25:7-10.

(4) A prophet rebukes Amaziah for idolatry. 2 Chron. 25:15 f.

(5) Zechariah instructs King Uzziah. 2 Chron. 26:5.

(6) Oded encourages the men of Israel to release their Judean captives. 2 Chron. 28:8-15.

(7) Huldah, the prophetess, encourages Josiah. 2 Ki. 22:12-20.

b. In the Chaldean and Persian periods, the canonical prophets fill the foreground of the picture, the false prophets alone appearing in the background. For a careful study of the false prophets, see Davidson, *Old Testament Prophecy,* Chapter XVII.

OBADIAH

INTRODUCTION

The author is called Obadiah, servant of Yahweh, or worshiper of Yahweh. We know nothing of his personal history. This is the shortest book in the Old Testament. The destruction of Edom is its theme. While the book contains a warning for the Edomites, the main purpose however seems to be to encourage the faithful in Israel in a time of disaster.

Of the twenty-one verses, seventeen are predictive. The remaining four (11-14) give us a historical event, i.e., the capture and destruction of Jerusalem, which helps us to fix the date. Did this take place during the reign of Jehoram (c. 845 B.C.) according to 2 Ch. 21:16 f, or does it refer to the capture and destruction of Jerusalem by Nebuchadrezzar in 587 B.C.? Considering the classic style, the absence of Aramaisms and other symptoms of decay, Obadiah may well be placed as one of the earlier writing prophets, living in the golden age of the Hebrew language and literature. Considering the historical allusions, he might be placed as a late contemporary of Jeremiah (about 585 B.C.), witnessing the awful calamity that befell Jerusalem in 587 and pronouncing a curse upon the exulting Edomites. The scales are almost equally balanced; but with Orelli and Kirkpatrick we place Obadiah as the first of the writing prophets.

Other denunciations of the Edomites should be studied. Gen. 25:23; 27:41; Num. 20:14-21; Amos 1:11; Jer. 49:7-22; Lam. 4:21 f.; Ezek. 25:12-14; Ps. 137:7.

OUTLINE OF THE BOOK

I. Edom shall be Reduced to Servitude. 1-14, 15b.

1. Jehovah sends His ambassador to announce to Edom the vanity of trusting in the supposed impregnable mountain fastnesses. Nothing can now avail; for Jehovah saith, "I will bring thee down." 1-4.
2. Edom's confederates and allies shall deceive and plunder the treasure houses. 5-7.
3. Jehovah Himself will continue the slaughter until not only the leaders and wise men are brought low but every one shall be cut off, and the destruction be complete. 8, 9.
4. This punishment deserved because of Edom's attitude toward his brother in the day of his disaster and distress. 10-14, 15b.

II. Israel shall be Restored to Favor. 15a, 16-21.

1. On the holy mountain Edom and the nations shall drink the cup of Jehovah's wrath in the day that is near at hand. 15a, 16.
2. In that day the house of Jacob shall not only be delivered and restored but shall be instruments in Jehovah's hand to drive out all invaders. 17-20.
3. Edom destroyed and Israel restored. The kingdom shall become Jehovah's. 21.

JOEL

INTRODUCTION

Joel (Jehovah is God) was the son of Pethuel and was probably of the priestly class. He almost certainly lived in Jerusalem. His preaching of repentance was attended with success.

If Joel 3:4-6 refers to the catastrophe in the reign of Jehoram (2 Chron. 21:16), we may place the writer in the early years of King Jehoash, during the time that Jehoiada the high priest was regent. The absence of all mention of the king, and the prominent place given the priests, would thus be explained. The style and the language seem to testify to high antiquity. However, much of the internal criteria of the book might be taken to refer to a much later date. Many modern writers place it after the Exile.

OUTLINE OF THE BOOK

Superscription. 1:1.

I. Successive Locust Plagues and Drought. 1:2-20.

1. The devastation is unparalleled and unprecedented. 1:2-4.
2. The effect upon various classes depicted. 1:5-12.
   (1) Wine drinkers in desperate grief. 5-7.
   (2) Priests mourning. 8-10.
   (3) Husbandmen confounded. 11, 12.
3. All are called to a "penitential assembly." 1:13, 14.

4. To the prophet all this is ominous of the "Day of Jehovah"; hence he raises a fervent prayer for all creatures. 1:15-20.

II. The awful Devastation is now described in detail, the scourge of Locusts being likened to an invading Army.

The prophet sees signs of the Day of Jehovah, and uses the devastation as the basis of an appeal to repent. 2:1-17.

1. The alarm of imminent danger is sounded, followed by a description of the awful destruction on city and country. 1-9.
2. This invading army heralds the approach of the Day of Jehovah. 10, 11.
3. But even now, if the people will turn unto Jehovah with their whole heart in deep, sincere repentance, He may show compassion. 12-14.
4. All the people, even the children, urged to gather in Zion and pray earnestly for mercy. 15-17.

III. On the basis of Repentance, Jehovah promises the People Relief and Restoration. 2:18—3:21.

1. Material blessings. The locusts shall be annihilated; Jehovah will bless the land again with fruitfulness; and the people shall know and praise Jehovah. 2:18-27.
2. Spiritual blessings. 2:28—3:21.
   (1) The outpouring of the Spirit of God upon all flesh. 2:28-32.
   (2) Judgment on all the world. 3:1-21.
      a. All nations shall be brought into judgment for the oppression of Israel, and shall be destroyed amid portents and convulsions of nature. 3:1-16a.
      b. Jehovah will be a refuge to His people, will cleanse Jerusalem and make

it His dwelling-place, will give continuous prosperity, and Judah shall stand forever, cleansed of her iniquity. 3: 16b-21.

SOME TEACHINGS OF THE BOOK

1. Jehovah has a day in which He will come to judge His enemies and deliver His people.
2. Repentance on the part of the people leads Jehovah to send blessing instead of a curse.
3. The Spirit of Jehovah is poured out upon all classes, both women and servants having their share in the blessing.

JONAH

INTRODUCTION

Examine all the Scripture references to the prophet. (1) What do we learn from 2 Ki. 14:25? (2) What from the Book of Jonah? See especially chapter 2 and 3:3 f. (3) From the allusions to Jonah in the New Testament? Cf. Matt. 12:39-41; 16:4; Luke 11:29-32.

Tradition places the birthplace and tomb of Jonah near the scenes of our Lord's childhood.

OUTLINE OF THE BOOK. (CF. HARPER)

I. Call of Jonah to preach to Nineveh. He attempts to escape from his Duty. 1:1—2:10.

1. Commanded to preach against Nineveh. 1:1, 2.
2. Flees toward Tarshish, from the port of Joppa. 1:3.
3. God arrests the vessel by a fierce storm. 1:4-6.
4. Sailors discover that Jonah is the cause of their distress, and at his word cast him into the raging sea. The storm ceases, and the sea grows calm. 1:7-16.
5. Jonah swallowed up by a great fish for three days and nights. Praying for deliverance, he is cast upon the dry land. 1:17—2:10.

II. Jonah called a second time, goes to Nineveh and announces its Destruction in forty days. Nineveh repents. 3:1-10.

1. Jonah preaches against Nineveh. 3:1-4.
2. Nineveh repents and prays unto God. 3:5-9.

3. God revokes His threat and spares the great city. 3:10.

III. Jonah angry that God should reverse His Decree and show mercy to Nineveh. 4:1-11.

1. Anger of the prophet and his renewed rebellion, when God withdraws His threat. 4:1-5.
2. Jehovah rebukes Jonah by an object lesson. 4:6-11.

AUTHORSHIP AND DATE OF THE BOOK

Probably written by Jonah himself. Many of the most learned critics deny this, chiefly on dogmatic grounds, but cannot discover the author. If written by Jonah, the Book probably dates from 800 B.C., or a little later, during the reign of Jeroboam II. If not from Jonah's pen, we cannot be at all certain as to its date. The Aramaisms in Jonah may be compared with those in Canticles, which is probably early. It is probable that Aramaic influenced the Northern tribes at an earlier time and to a larger degree than it did the tribe of Judah, which was more remote from Damascus and the people of Mesopotamia.

The prevailing critical view, that the Book of Jonah is a work of the imagination from the period after the Exile, labors under the burden of slandering a true prophet of Jehovah. If Jonah was not guilty of the narrow, selfish conduct described in the Book, it was a slander to picture him as acting thus. If it is argued that the unknown author never expected his incredible stories to be taken as literal events, he made a sad mistake; for until recent years scarcely any reverent student of the Bible interpreted the narrative as parable or fiction.

SOME TEACHINGS OF THE BOOK OF JONAH

1. God cares for Gentiles. He does not willingly afflict.

2. Jehovah delights to forgive when men repent.
3. Jehovah's mercy is shown to babes and even to the lower animals.
4. The Book of Jonah is a prophecy of the Foreign Missionary Movement.

AMOS

INTRODUCTION

Amos was a native of Tekoa, a city on the edge of the desert ten miles south of Jerusalem in the Southern Kingdom. He was a herdsman and a dresser of sycomore trees. He was not educated for a prophet, but was called by the Lord from his rural employment to bear His message to the Northern Kingdom. Perhaps to sell his wool he had traveled to the Northern Kingdom repeatedly. He was a keen observer of men and things, burning with righteous indignation at the wrongs heaped upon the poor and helpless, and a fearless prophet of God. His prophecy was delivered at Bethel in the reign of Jeroboam II., two years before the earthquake of Zech. 14:5. This was early in the eighth century B.C., about 760 B.C.; but the date cannot be fixed with exactness. Amos probably reduced his prophecies to their present form after his return to Tekoa. Amos is a home missionary who "into politics brings facts, into religion vision."

OUTLINE OF THE BOOK

Title in 1:1. Text in 1:2—Judgment!

I. A series of Prophecies against the Nations. Chs. 1, 2.

1. Against Syria for cruelty in war. 1:3-5.
2. Against Philistia for delivering people to the slave traders. 1:6-8.
3. Against Tyre for delivering people to the slave traders. 1:9 f.

4. Against Edom for unnatural hatred of his brother Jacob. 1:11 f.
5. Against Ammon for inhuman treatment of women in war. 1:13-15.
6. Against Moab for desecrating the grave of the king of Edom. 2:1-3.
7. Against Judah for forgetting the law of Jehovah. 2:4 f.
8. Against Israel for covetousness, injustice, lasciviousness, sacrilege; also for ingratitude in forgetting Jehovah's kindness and rejecting His messengers. 2:6-16.

II. Three Discourses upon Israel's Wickedness. Chs. 3—6.

1. First discourse.—Israel's punishment is certain and will be terrible. Ch. 3.
   (1) As an effect follows a cause, I cannot refrain from prophesying; for Jehovah has spoken. 3:1-8.
   (2) On account of violence and robbery, the rich and luxurious shall be destroyed, and the altars and costly houses shall perish. 3:9-15.
2. Second discourse.—Expect severer punishment. Ch. 4.
   (1) The carousing and oppressive women threatened. 4:1-3.
   (2) Israel's sin continues, notwithstanding terrible visitations; therefore "prepare to meet thy God, O Israel." 4:4-13.
      (a) Sarcastic command to give more attention to idol worship. 4, 5.
      (b) Fivefold list of calamities that should have brought the nation to its senses. 6-11.
      (c) Get ready to meet a powerful and angry God. 12, 13.

3. Repeated announcements of judgment, with appeals to turn and do good. Chs. 5 and 6.
   (1) Israel shall be greatly reduced on account of her sins; but repentance may save a remnant. 5:1-15.
      a. Israel shall be greatly reduced in number. 1-3.
      b. Seek Jehovah, and ye shall live. 4-9.
      c. Your sins are so manifold and mighty ye will not listen to reproof. 10-13.
      d. Hate the evil, and love the good, if ye hope for Jehovah's grace. 5:14 f.
   (2) Woe to the hypocrites who wish for the Day of Jehovah! It will be a terrible day; for they will not abandon idolatry and practice righteousness. 5:16-27.
      a. I will surely visit you for your sins, and the Day of Jehovah, which ye desire, shall be for you a terrible day. 16-20.
      b. I desire justice, and not elaborate ritual. Because of your idolatry I will send you into captivity. 21-27.
   (3) Woe unto you rich, luxurious oppressors who feel secure! Because you have turned justice into gall, I will send against you a nation that shall devastate your land and afflict you. Ch. 6.

III. Five Visions concerning Israel. Chs. 7—9.

1. Locusts are averted by the prophet's prayer. 7:1-3.
2. Fire is likewise averted at the prophet's intercession. 7:4-6.
3. The plumbline in Jehovah's hand. The testing must come. 7:7-9.

(Historical interruption. Conflict with Amaziah. The non-professional prophet de-

nounced by the professional priest. 7:10-17.)

4. Basket of summer fruit. Iniquity ripe for punishment. Jehovah threatens to withdraw all prophetic guidance. 8:1-14.
5. Destruction of temple and worshipers. Sinners cannot escape. 9:1-10.

Conclusion.—Promise of restoration. 9:11-15.

NOTES ON IMPORTANT PASSAGES IN AMOS

1:2. The text on which Amos preaches is a quotation from Joel 3:16, and should stand as an evidence of the early date of Joel, and not as a post-exilic addition to Amos.

2:4. Shows that Judah was already in possession of a law from Jehovah, but had broken His statutes. Hence the Radical critics regard Amos 2:4f as an interpolation. Note that a true prophet does not refrain from speaking against his own people.

2:6. Observe the skill with which Amos prepares for the attack upon Israel. His hearers acclaim him for denouncing their foes, when suddenly he turns upon them and arraigns Israel for many and terrible sins.

2:11. Prophets and Nazirites known in Israel long before Amos.

3:7f. Not a gentle whisper, but a trumpet call to speak for God.

4:12. A challenge to a fight to the finish with the mighty God. Repentance is in the context, but not in this verse.

5:6, 14. The terms God and righteousness are synonymous.

5:21. Apart from righteousness, religious ceremonies are of no avail.

5:24. The key verse of the Book of Amos. The cry of Amos is that justice between man and man may flow like a mighty river through the land.

5:25 f. The forty years of wandering in the wilderness a period of unfaithfulness.

7:2, 5. Amos not a cold, hard-hearted man with no love for Israel. He prays earnestly for her, and Jehovah hears.

9:13-15. A glorious picture of restoration after the black night of captivity. God gave Amos this good word for the comfort of his own soul and for the encouragement of the faithful remnant.

TWO QUESTIONS CONCERNING THE TEACHING OF AMOS

(1) Was Amos a strict monotheist? Did he advocate monolatry, or the worship of one God, though believing in the existence of other gods? Read his messages concerning the nations (Chs. 1 and 2); also 4:13; 5:8 f; 5:27; 6:14; and especially 9:1-10. There is no room for a god other than Jehovah in heaven, earth, or Sheol. The organs of revelation from Moses at Sinai to John on Patmos taught ethical monotheism.

(2) Did Amos approve the calf worship? See 3:14; 4:4 f; 5:4-6; 5:21-23; 7:9; and especially 8:14—9:1. Hosea was not the first prophet to oppose the calf worship of Bethel and Dan.

HOSEA

CONDITION OF THE PEOPLE AMONG WHOM HOSEA PROPHESIED

This prophet was a younger contemporary of Amos and his activity covered the latter part of the reign of Jeroboam II. and the period of confusion that followed. His ministry was chiefly to the Ten Tribes, among whom he probably lived; but he has frequent messages to Judah. Cf. 1:7, 11; 4:15; 5:5, 10-15; 6:4, 11, etc. At first Judah is praised, but later on she is warned and threatened.

Jeroboam's reign was very prosperous, his dominion extended; but toward the close sins attendant upon luxury began to appear. (Cf. the Book of Amos.) Israel was unfaithful. The first three chapters of Hosea probably date from the last years of Jeroboam II. Then came a period of anarchy and lawlessness. Zechariah was slain after a reign of six months, Shallum after only one month. A dozen years later Pekahiah is assassinated by Pekah, who meets the same fate at the hands of Hosea. All these were ungodly rulers, the morals of the nation sinking to the lowest ebb. This collapse of the body politic, the prophet traces to the fundamental evil of idolatry and apostasy from God. The language of the prophet is influenced by the confusion about him in the nation and in his own home. "He hints in broken sentences the ideas rending his breast." Sin everywhere! Adultery everywhere! Over it all a God faithful to His covenant, merciful, and ready to forgive.

Hosea is the prophet of love, as Amos is the prophet of retributive righteousness. His theme is "Jehovah's

mighty, inextinguishable love for Israel which will not be satisfied until it has brought all Israel into harmony with itself."

THE MARRIAGE OF HOSEA

Three main views, with many minor variations.

1. That the whole is an allegory or parable. This is the view of Calvin, who objects to an actual marriage of the prophet with an unchaste woman on the ground that it would discredit him with the very people whom he wished to influence. He says: "It would have then exposed the prophet to the scorn of all if he had entered a brothel and taken to himself a harlot." Calvin insists that the expression "wife of whoredom" could mean nothing less than a common prostitute. He replies to the argument that this was an exceptional case by saying that it seems inconsistent with reason that the Lord should thus gratuitously render His prophet contemptible. He thinks the expression "children of wantonness" also militates against the literal view. Calvin seems to think that the woman referred to in the third chapter was different from the one named in the first, but that we are not to imagine a real occurrence in either case. Calvin's interpretation in detail of the language of Hosea seems to be greatly weakened by his theory of the imaginary character of the marriage.
2. Some think that Hosea married a woman who was already leading an unchaste life; that she bore three children to Hosea, and then lapsed into her old life once more, sinking into a condition of slavery from which she was bought by Hosea and restored to his home, though not

at first to the full intimacy of married life. This view, it must be confessed, would seem the most natural to a plain reader. The chief objection is moral. How could the holy God direct a pure-minded prophet to form such an unnatural union? Some authorities think that Hosea's language in describing his marriage has been colored by his later experiences, and that he has interpreted God's command to him to marry in darker words by reason of the experiences which followed the union. However that may be, it seems exceedingly difficult to believe that God would direct His prophet to marry a woman already living in unchastity.

3. Others hold that Hosea was directed to marry a woman given to idolatry,—an idolatry which was often associated with licentiousness, although his bride was not actually an unchaste woman at first, but only a spiritual adulteress. She bore to the prophet three children, to whom symbolical names were given. Later on, idolatry brought forth its natural fruitage, and Hosea's wife became an actual adulteress. Whether she then deserted Hosea, or whether he divorced her, we are not told. Now Hosea could understand why Jehovah was grieved with unfaithful Israel to the point of casting her off. The unspeakable love and compassion of God for His unfaithful spouse prepared Hosea in some measure to obey the divine command to recover his own unfaithful wife and restore her to his home.

The third view has more to recommend it than either of the other two. Hosea's bitter domestic sorrow became an object lesson for himself and his people. His heart was almost broken by shame and grief; but he was thereby

fitted to portray the heinousness of apostasy, on the one hand, and, on the other, Jehovah's tenderness and compassion toward His unfaithful people.

OUTLINE OF THE BOOK

I. Israel's Unfaithfulness illustrated by the Prophet's bitter Experience with a faithless Wife. 1—3.

II. Selections from the Prophecies of Hosea, dealing with Israel's Apostasy and Unfaithfulness to her God. 4—14.

1. The Moral Decay. 4:1—7:7.

Jehovah's controversy with the people, priests and princes because of gross immorality, which so prevails that Baals have become Israel's paramours. Thus the capacity for repentance itself is gone. All this makes exile inevitable.

2. The Political Decay. 7:8—10:15.

There is national confusion. Foreign alliances, idols, and puppet kings are scorned, and exile is demanded to cure.

3. The compassion of the Father-God. 11:1-11.
4. A final plea to the obstinate people to repent is in vain. The guilty nation shall come to inevitable doom and judgment. 11:12—13:16.
5. The great call to repentance is followed by a blessed prospect of restoration to favor with God. 14.

IMPORTANT PASSAGES IN HOSEA

Hos. 1:3. Probably a historical fact, and not merely an experience in vision. The adulteress of Ch. 3 is almost certainly identical with Gomer. Hosea's experience is parallel with that of Jehovah.

1:10—2:1. This paragraph is in striking contrast with the preceding. The glorious promise immediately following the threats is too much for some of the critics. But Hosea was a prophet, and had not lost hope in the purposes of grace. These promises were meant for the encouragement of the faithful in Israel.

2:2. Israel is conceived of as Jehovah's wife, a favorite comparison of Hosea's. He also calls Israel Jehovah's son. Cf. 11:1.

2:14-23. A beautiful promise of restoration. Jehovah will woo Israel again and betroth her in righteousness and in lovingkindness.

4:1, 11, 14; 5:4; 6:3, 6; 7:2. Hosea makes knowledge the key to the divine life. Cf. Apostle John. It is that knowledge which causes a change of mind, and issues in love, reverence and obedience.

4:14. No double standard in morals.

4:16. Lambs do not like too much room. They crave the company of other lambs.

5:12, 14. The fierce anger of Jehovah revealed, as well as His everlasting love.

6:2. Fulfilled literally in the resurrection of Jesus.

6:4. Ephraim's goodness like the dew which soon passes away.

6:5. Prophecy likened to an ax,—hewing, slashing, slaying.

6:6. The spiritual far transcends the ceremonial. Our Lord was fond of this verse. See Matt. 9:13; 12:7.

7:4-7. Note the numerous references to a bakery.

7:8 f. The mixing with heathen peoples has robbed Israel of the things which would give strength. She is weakened morally, socially and politically.

7:11. The folly of calling upon Assyria or Egypt for help.

8:12. One of the most important statements in the Book of Hosea. The American Standard Version has

a good rendering. Harper would make it conditional, "If I should write." See *Com. on Amos and Hosea,* pp. 320-3.

9:3. Hosea familiar with the distinction between clean food and unclean, about which the Levitical Law has so much to say.

9:10. A man tends to become like the God he worships.

11:1. Refers primarily to the Exodus; but received a higher fulfillment in the experience of Jesus. Cf. Matt. 2:15.

IS THE BOOK OF HOSEA FULL OF INTERPOLATIONS?

Some recent critics treat many of the most important passages in Hosea as interpolations. About one-fourth of the roll is regarded as additions by later writers.

(1) Practically all the promises are classed as later additions. See especially 1:10—2:1; 2:6 f, 14-23; 11:8b, 9a, 10b, 11; Ch. 14 entire. Harper *Com. on Amos and Hosea,* Introduction, pp. clix f. This completely reverses the message of Hosea: it is revolutionary criticism. The evidence for such wholesale interpolation is wholly inadequate.

(2) Most references to Judah are stricken out by recent critics. The word "Judah" is excised in Hos. 5:10, 13 f; 6:4, 11; 8:14; 10:11; 11:12; 12:2. But the God of Hosea was profoundly interested in Judah and its future.

(3) Historical allusions to great men and events in the past are also cut out. See 9:9, "as in the days of Gibeah"; and especially 12:13, which exalts Moses as a prophet, as well as a leader. Hosea knows too much that is favorable to the historicity of narratives which have been challenged by recent criticism.

RELATION OF AMOS AND HOSEA TO RADICAL CRITICISM

Prof. James Robertson, in his able work on *The Early Religion of Israel,* delivered heavy blows against the current Radical theory of the origin of the Old Testament, by emphasizing the following facts concerning Amos and Hosea, who are admitted by all parties to have lived and labored in the eighth century B.C.:

1. These prophets had a rich vocabulary of moral and theological terms, implying a high degree of *religious culture* prior to their time.
2. They displayed *literary skill* such as would argue for a high development of the Hebrew language and literature before their time.
3. Both of these prophets, as well as Micah and Isaiah, far from regarding themselves as pathfinders in thought and practice, speak of their work as a return to the law of God given in former times. They plainly regard themselves as *reformers,* not innovators.

These three lines of argument unite in favoring a date for the Pentateuch, the Psalter, and other books much earlier than that assigned by Wellhausen and his school.

MICAH

INTRODUCTION

Micah was a native of Moresheth, a village in southwest Judah, near the Philistine city of Gath. His ministry fell in the reigns of Jotham, Ahaz and Hezekiah, c. 735—700 B.C. He was contemporary with Hosea in the Northern Kingdom and Isaiah in the Southern. His style and subject remind one of Isaiah; but this country prophet had no such interest in politics as that great city prophet had. He dealt with the people as such, not with the government as affecting the people. He is like Amos, a great social reformer; for he always associates the idea of God with the cause of the people. His imagination was not so vivid as Isaiah's; but he was equally fearless, and more direct and plain in speech. His sympathy with the oppressed, his keen ethical conscience fitted him for the twofold mission of declaring the essentials of religion and of expounding the gospel of a promised Deliverer. His mission was chiefly to the Southern Kingdom, and Jerusalem was probably the scene of his principal activity. The present Book was probably composed by himself from notes or fragments of prophecies delivered at different times during his ministry. This is reasonable in itself, and accounts for the frequent change of point of view and the abrupt transitions in person, number, etc.

OUTLINE OF THE BOOK

Superscription 1 : 1.

I. A threatening Address to the People of Samaria and Jerusalem, closing with the promise of Restoration. 1 : 2—2 : 13.

1. All the people called out to meet Jehovah in judgment. 1:2.
2. His coming will be terrible—allegorically described. 1:3 f.
3. The sin of Samaria and Jerusalem brings this inevitable doom. 1:5-7.
4. The prophet's inconsolable lamentation because of the impending destruction. 1:8.
5. Vivid picture of an attack on Judah from the southwest (cf. Isaiah 10:28-32), resulting in captivity. 1:9-16.
6. The great and continued sins of the people bring loss of land, cessation of prophecy, and finally captivity. 2:1-11.
7. But the people shall be gathered as sheep, led out of the enemy's city, and restored to their own land. 2:12 f.

II. A threatening Address to the Prophets and Leaders of the People. Zion's deep Degradation and later Exaltation. 3:1—5:15.

1. Their great sin and the consequent destruction. Ch. 3.
   (1) The *heads* and *rulers* bitterly oppress the people. Jehovah will not hear their cry in the day of visitation. 3:1-4.
   (2) The *prophets* lead the people astray and oppress them; therefore all revelation shall be cut off from them. 3:5-7.
   (3) Micah has been strengthened by the Spirit of Jehovah to declare to Israel her sins and her final and complete destruction. 3:8-12.
2. Latter restoration and glory. Announcement of the coming world-wide supremacy of Jehovah. Chs. 4, 5.
   (1) Restoration of the city. "In the latter

days" Jerusalem shall be exalted as the spiritual capital of the world to which nations shall flow, urging each other to come and learn the ways of Jehovah, and out of it shall flow the word of Jehovah, who becomes judge and umpire among the nations, establishing universal peace. 4:1-5. (Cf. Is. 2:2-4.)

(2) The gathering of Israel. Israel shall be gathered from among the nations and given her former dominion. But now her leaders have perished, and she must go into captivity, though the ultimate purpose of Jehovah is to destroy her oppressors. 4:6-13.

(3) Given a mighty leader. Now the judge of Israel shall be smitten, but Bethlehem shall furnish a ruler whose origin is from of old and who shall have the strength and majesty of Jehovah. This man shall be Israel's peace, and with a superabundance of able and willing assistants he shall make Israel both loved and feared, a blessing and a power, and shall cleanse Israel of her sinful and degrading customs. 5:1-15.

III. Jehovah's Controversy (lawsuit) with Israel. Chs. 6, 7.

1. The suit before the hills and mountains as judges or witnesses. 6:1 f.
2. Jehovah's plea,—the ingratitude and unfaithfulness of the nation in view of His great and continued blessing. 6:3-5.
3. The people hearken and enquire into the character of true religion. 6:6-8.
4. Jehovah's reply. God requires righteousness

rather than sacrifice, and in their continued wickedness the people can expect nothing but famine and captivity. 6:9-16.

5. The people acknowledge and lament their sinful condition, which is universal in Israel. 7:1-4a.
6. The prophet points to an approaching utter collapse of morality as punishment. 7:4b-6.
7. The smitten and repentant nation acknowledges sin, professes faith, and waits patiently for the passing of Jehovah's wrath. Israel's enemies shall not exult; for they too shall be put to shame. 7:7-10.
8. The prophet exults in the prospect of the restoration of Jerusalem and the return of the exiles. 7:11-13.
9. The prophet prays for Jehovah to intervene, and in prospect of pardon and cleansing, rejoices and praises Jehovah. 7:14-20.

IMPORTANT PASSAGES IN MICAH

Some recent critics leave to Micah only Chs. **1—3,** except 2:12 f. Why rob Micah of so much? The prophet knows too much!

1:6. A vivid picture of the overthrow of Samaria.

1:8. The prophet, in sympathy with his people, is deeply grieved over the calamity which is coming upon them.

2:10. A call to go into exile.

2:6, 11. The true prophet commanded by the people to cease prophesying; only time-servers acceptable. Cf. 3:5-7, 11.

2:12 f. A promise of return from exile, and as genuine as the threats and warnings of Micah.

3:2 f. Micah likens the cruel oppressors of the poor to cannibals.

3:5-7. The false prophets are to walk in darkness with no vision, because they are leading the people astray.

3:8. Micah's courage kindled by the Spirit of Jehovah, the source of the prophet's power.

3:12. A true word of Micah's; but not his last word, as the Radical critics contend. See Chs. 4 and 5. Cf. Jeremiah 26:16-19.

4:3. When Jehovah becomes the great arbiter, and men everywhere submit their cases to Him, we shall have no more strife. The hope of the world is in the spread of the true religion.

4:10. Micah's program for Zion,—anguish, exile, return.

4:11-13. Reminds of Joel 3:1-17. Cf. Is. 41:15 f. This passage not inconsistent with 4:1-5, with its generous attitude toward the Gentiles.

5:7 f. Israel like fertilizing dew, and like a fierce lion.

6:8. The greatest verse in the Book, surpassed by nothing in the Old Testament and by but little in the New. Cf. Matt. 22:37-40.

7:9. Sin and punishment are indissolubly united; however, there is a limit to Jehovah's wrath. Cf. Psa. 103:9.

7:11. Taken as a mark of late date by some, as it suggests the work of Nehemiah.

7:14-20. Jehovah is addressed as the Shepherd of Israel, a beautiful conclusion of Micah's ministry.

SOME PREDICTIONS BY MICAH

1. The destruction of Samaria. Fulfilled in 722 B.C.
2. The destruction of Jerusalem. Fulfilled in 587 B.C.
3. The Babylonian captivity of Judah. Fulfilled 605-536 B.C.

4. The return from Babylonian exile. Fulfilled in 535 B.C.
5. The birth of the Messianic King in Bethlehem. Fulfilled in the birth of Jesus.
6. The coming of universal peace through the acceptance of the religion of Jehovah by many nations. This too will one day be fulfilled.

ISAIAH

INTRODUCTION

Isaiah's ministry extended from the closing year of Uzziah's reign to the end of Hezekiah's reign (758-698 B.C.; Assyrian date, 740-698 B.C.), a period of at least forty years, and possibly sixty. The latter half of the eighth century B.C. is approximately the period of his activity. He followed Amos and Hosea, and was contemporary with Micah. Isaiah's prophetic ministry covered the stirring period during which Assyria, under the leadership of Pul, Shalmaneser V., Sargon, and Sennacherib, repeatedly invaded Syria and Palestine. From his watch-tower Isaiah surveyed the nations, from Assyria and Elam in the east to Egypt and Ethiopia in the southwest, and Jehovah asserted, by the mouth of His prophet, His sovereignty over all the earth.

Isaiah had a wife and children. His wife was a "prophetess," in sympathy with her husband, and their sons bore names which were signs of coming events.

Isaiah was highly educated, and possessed a most perspicuous and forceful style. He seems to have spent his life in Jerusalem.

OUTLINE OF THE BOOK

[The author has made much use of Dr. W. R. Harper's lecture outlines of the early prophecies of Isaiah. Driver, Orelli, Delitzsch, Dillmann, Duhm and Skinner have also been found helpful on the entire Book.]

A. Book of Mingled Rebukes and Promises. Chs. 1—6

(Delivered for the most part during the reigns of Jotham and Ahaz)

I. "The Great Arraignment." Ch. 1.

(The language as to the desolation of the land would suit the time of the invasion of Judah by Pekah and Rezin, or the invasion of Sennacherib. We prefer the former date, 735 B.C.)

1. Rebuke of the nation for its ingratitude, folly, and stubborn rebellion. 2-9.
2. Observance of the Mosaic ritual is no substitute for right living. Formal and heartless worship is an abomination to Jehovah; but repentance and obedience will bring forgiveness and safety. 10-20.
3. The corrupt city shall be thoroughly purged by the destruction of transgressors, a holy remnant being left. 21-31.
   a. Contrast between former purity and present corruption. 21-23.
   b. Sinners to be consumed out of Zion. 24-31.

II. Exaltation of Zion to be attained only through terrific Judgments against the proud and sinful. Chs. 2—4.

1. Zion's glorious future. 2:2-4. (Cf. Micah 4:1-3.)
2. Only judgments can prepare the nation for its great future. 2:5—4:1.
   a. Catalogue of sins that demand punishment, —soothsaying, heathen alliances, luxury, militarism, idolatry. 2:6-9.
   b. Everything proud and lofty shall be brought low. 2:10—4:1.

(1) *Inanimate* things that minister to pride to be cast down,—cedars and oaks, mountains, military defenses, ships, idols. 2:10-21.

(2) Judgments upon *men,* especially the ruling classes, who rob and oppress the people. 2:22—3:15.

(3) Upon the *women* for pride and wantonness. 3:16—4:1.

3. After the blast of judgment, Zion shall enjoy Messianic prosperity, purity, and protection. 4:2-6.

III. The Vineyard and its Lessons. Ch. 5.

1. Description of the disappointing vineyard, and its identification with Israel-Judah. 1-7.
2. Series of woes announced against sinners. 8-24.
   a. Land monopolists. 8-10.
   b. Drunken revelers. 11-17.
   c. Defiant, sinful unbelievers. 18, 19.
   d. Perverters of moral distinctions. 20.
   e. Conceited men, probably politicians. 21.
   f. Drunken, corrupt judges. 22 f.
3. Prediction of the coming of a fierce invading army. 24-30.

IV. The Inaugural Vision. Ch. 6.

(This vision was given in the year that Uzziah died. We do not know why the account of the prophet's call was not placed at the beginning of his Book, as in the writings of Jeremiah and Ezekiel. The Book is not arranged solely on the basis of chronological sequence; but it is not without order.)

1. The vision in the temple,—Jehovah exalted on the throne and receiving the worship of the heavenly host. 1-4.
2. The prophet's confession, followed by the purging of his guilt. 5-7.

3. A messenger being called for, Isaiah volunteers to serve. 8.
4. His difficult and discouraging task. 9 f. (Contrast the Great Commission. Matt. 28: 18-20.)
5. But terrible judgments will leave a holy remnant. 11-13.

B. The Book of Immanuel. Chs. 7—12

[Delivered during the reigns of Ahaz and Hezekiah.]

I. Important Messages in connection with two interviews with Ahaz at the time of the Syrian Invasion. Ch. 7. (735 B.C.)

Historical Setting. 1 f.

1. First interview with Ahaz. An encouraging message: quiet trust will bring safety. 3-9.
2. Second interview with Ahaz. A marvelous message of mingled promise and threat. 10-25.
   a. Pious dodge of the king, in view of his contemplated alliance with Assyria. 10-13.
   b. Prediction of the birth of Immanuel. 14-16.
   c. The Assyrian is going to vex Judah as well as Syria and Israel. Four pictures of the desolation wrought by Assyrian armies. 17-25.
      (1) Flies and bees. 18 f.
      (2) The hired razor. 20.
      (3) One cow and two sheep. 21 f.
      (4) Briers and thorns. 23-25.

II. Fresh announcement of desolating Judgments, to be followed by great Salvation. 8: 1—9: 7. (734 B.C.)

1. Twofold sign of the punishment about to fall upon Damascus and Samaria. 8: 1-4.
   a. The great tablet. 1 f.

b. The child's name. 3 f.

2. The invader shall also sweep onward into Judah. 8:5-22.
   a. The Assyrian invaders like the waters of the mighty Euphrates. 5-8.
   b. Immanuel a defense. 9 f.
   c. The real danger lies not in invading armies, but in unbelief; let Jehovah be your dread. 11-15.
   d. Let the true disciples guard the revelation of God and wait for His favor; for those who look to wizards, rather than to God, shall fret themselves and fall into despair. 16-22.
3. But Jehovah will convert the darkness into light through the birth of a Son who is to rule on the throne of David. 9:1-7. (Note His four divine names in 9:6.)

III. The Hand of the Lord stretched out for severe Judgments upon wicked Samaria. 9:8—10:4. (Prior to 724 B.C.)

1. Loss of wealth, followed by repeated invasion. 8-12.
2. Loss of rulers. 13-17.
3. Fierce internecine strife. 18-21.
4. Land laid waste by the terrible Assyrians. 10:1-4.

IV. The proud Assyrian shall be brought low, but the People of Jehovah shall be saved. 10:5—12:6.

(After 722 B.C.; some think it as late as 701 B.C.)

1. The Assyrian, though a mere instrument in the hand of Jehovah, fancies himself invincible. Jehovah will teach him a lesson. 10:5-27.
   a. His overweening pride. 5-14.
   b. His sudden destruction. 15-19.

c. The overthrow of Assyria will quicken the faith of the remnant of Israel. 20-23.
d. Therefore let the people of Jehovah wait patiently until supernatural deliverance comes. 24-27.

2. Judah must be humbled; but from the stump of Jesse will arise a glorious shoot, through whom will come salvation. 10:28—12:6.
a. Picture of the progress of the invading Assyrians. 10:28-32.
b. The lofty and proud Assyrians are cut down. 33 f. (Some think these verses refer to the destruction of the proud Judeans.)
c. From the stock of Jesse arises the glorious Deliverer, the Prince of Peace, whose reign introduces the era of universal peace. 11:1-10.
d. The people of Jehovah shall be brought home from all countries. 11:11-16.
e. The song of the redeemed. Ch. 12.

C. Book of Foreign Prophecies. Chs. 13—23

(Various dates.)

I. Against Babylon. 13:1—14:23.

(The genuineness of this section has been called in question, inasmuch as it reflects the condition of Babylon long after the time of Isaiah. Unless one believes heartily in supernatural revelation, this conclusion would be unavoidable; and some even of those who believe in the supernatural assign it to the sixth century rather than the eighth. The poetic power and moral energy of the parable or taunt song in 14:3-20 are worthy of the great Isaiah.)

1. Jehovah of hosts will assemble His forces from

afar for the overthrow of Babylon, in order to deliver Israel from captivity. 13:2—14:2.
2. Joyful outburst from earth and Sheol over the downfall of Babylon's proud king. 14:3-20.
3. Babylon shall be forever desolate. 21-23.

II. Against Assyria. 14:24-27.

Jehovah will surely break the Assyrian in the land of Judah. (Date unknown.)

III. Against Philistia. 14:28-32 (727 B.C.)

Let not Philistia rejoice over the death of Tiglath-pileser III.; for his successors will smite her even more severely.

IV. Burden of Moab. Chs. 15, 16.

(From 16:13 we learn that the greater part of this prophecy was delivered some time prior to the closing prediction. Most likely the whole is from the pen of Isaiah, and not merely a long quotation from some earlier prophet.)

1. Vivid picture of the overthrow. Ch. 15.
2. Moab flees to the house of David for refuge. 16:1-5.
3. The *pride* of Moab is the cause of his downfall. 6-8.
4. The prophet moved to pity Moab. 9-12.
5. Supplementary prophecy specifying the exact time when Moab shall fall. 13 f.

V. Burden of Damascus, with two prophecies concerning Israel and Judah. Ch. 17. (Verses 1-11 were spoken prior to 732 B.C.)

1. Damascus to be forsaken. 1-3.
2. Only a small remnant shall be left to Israel, since he has forgotten his God. 4-11.
3. The multitude of heathen invaders shall be suddenly destroyed. 12-14. (Perhaps a short time before Sennacherib's invasion.)

VI. Concerning Ethiopia. Ch. 18. (Probably between 705 and 701 B.C.)

The alliance of Judah with Ethiopia to be of no avail. In the coming time Ethiopia will send a present to Jehovah. Cf. 2 Chron. 32:23.

VII. Burden of Egypt. Ch. 19.

1. Jehovah will stir up internal strife in Egypt, and, in spite of her wise men, she shall be delivered into the hands of a cruel lord, and be brought low. The Egyptians shall tremble before Jehovah. 1-17.
2. Egypt shall be converted to Jehovah. Israel's God shall be worshiped by all the world. 18-25.
   a. Jehovah shall be known and worshiped in Egypt. 18-22.
   b. Union of the world in the worship of the true God. 23-25.

VIII. Egypt and Ethiopia to be led away captive by the King of Assyria. Ch. 20.

(Prophecy delivered in 711 B.C. For further earnest warnings against reliance on Egypt, see Chs. 30, 31.)

IX. Second Prophecy concerning Babylon. 21:1-10.

Announcement of its fall in dramatic style; the prophet being greatly grieved at the vision. (Was it fulfilled by Sargon in 709 B.C., or by Cyrus in 538 B.C.?)

X. Burden of Dumah. 21:11 f.

No permanent relief for Edom.

XI. Concerning Arabia. 21:13-17.

Within a year her caravans shall be scattered by invasion.

XII. The Burden of Jerusalem. 22:1-14.

1. Through cowardice Judah suffers defeat in the field. 1-4.
2. Hasty preparations for the defense of Jerusalem are made, but the people do not repent of sin; on the contrary, they give themselves, in desperation, to carousal. 5-14.

XIII. Shebna (probably a foreigner) to be degraded from his high office. Eliakim to take his place. 22:15-25. (Cf. 37:2.)

XIV. The Burden of Tyre. Ch. 23.

1. The rich merchant city to be overthrown. Jehovah has purposed it. 1-14.
2. After seventy years Tyre will revive, and be of service to Jehovah's people. 15-18.

D. The First Book of General Judgment. Chs. 24-27

(Wide scope reminds us of Joel. Intimate relation to Chs. 13—23. Date not known.)

I. Picture of terrible Judgments to come. Ch. 24.

1. Picture of the severe punishment on all classes. 24:1-13.
2. Distant songs of praise forgotten in view of multiplied dangers. 14-20.
3. Jehovah overthrows the kings of the earth, and reigns gloriously in mount Zion. 21-23.

II. Triumph. Ch. 25.

1. Jehovah praised for His overthrow of the proud city, His deliverance of His poor, the conversion of all the peoples, and the annihilation of death. 1-8.
2. In contrast with the happy state of Zion, Moab to be trodden down. 9-12.

III. Song of Praise to be sung in the land of Judah. Ch. 26.

1. Jehovah, the everlasting defender of Zion, will overthrow the proud oppressing city and guide His people, who have waited for Him. 1-10.
2. Jehovah delivers His people from their adversaries; these perish, but Jehovah will yet enlarge His chosen nation. 11-15.

3. Helpless Israel cries to her God. Promise of resurrection. 16-19.
4. Exhortation of the prophet that Israel wait in secret for the coming of these judgments on the earth. 20 f.

IV. Judgment against the Oppressor on behalf of Israel. Ch. 27.

1. Jehovah will destroy the oppressors; but will protect His vineyard. 1-6.
2. Jacob to be purified by stern chastisement. 7-11.
3. The gathering home of the exiles. 12 f.

E. The Book of Zion. (Book of Woes) Chs. 28—33

(Delivered during Hezekiah's reign.)

I. The Fall of Samaria predicted; also Judgments upon sinners in Judah. Ch. 28. (Prior to 722 B.C.)

1. Drunken Samaria to fall. 1-6.
2. Since Judah has fallen into sin, she, too, shall be swept away. 7-22.
   a. Picture of the drunken priests and prophets mocking Isaiah and his preaching. 7-10.
   b. The scoffers will get a message sufficiently advanced from foreign invaders. Isaiah has no new and pleasing message for them. 11-13.
   c. Those who trust in their alliance with Egypt will be swept away by an Assyrian invasion; only the one resting on the precious corner-stone is secure. 14-22.
3. God's wisdom in dispensing judgment and mercy may be inferred from the skill which He gives to the husbandman. 23-29.

II. Siege and Deliverance of Ariel (Jerusalem). Ch. 29. (702 B.C.)

1. Jerusalem within one year is to be besieged; but just as the enemy expects to capture her, his hosts shall be scattered. 1-8.
2. This prediction like a sealed book to the blind and stupid people: their heart is far from Jehovah. 9-14.
3. Present perversity and blindness to be converted, by God's power, into future knowledge and worship. 15-24.

III. Against the Egyptian Alliance. Ch. 30.

1. Plain prediction that the alliance with Egypt now forming will be of no assistance to Judah. 1-5.
2. Oracle of great power, showing the futility of trusting in haughty Egypt rather than in Jehovah. The bulging wall will suddenly fall; and those who depend upon horses for safety shall be pursued by swift horsemen. 6-17.
3. The Lord will yet be gracious to His people and confer upon them wonderful prosperity. 18-26.
4. Supernatural overthrow of the Assyrians. 27-33.

IV. "The False Help and the True." Chs. 31, 32.

1. While Egypt will not help Judah at all, Jehovah will defend Jerusalem by His own gracious power from the Assyrians. Ch. 31.
2. Glimpse of the Messianic reign. 32: 1-8.
3. Let the careless women tremble in view of the coming distress. 9-14.
4. And yet there shall come after this chastisement a time of righteousness and peace. 15-20.

V. Woe to the Cruel Assyrian Invaders! Ch. 33.

(After the return of Hezekiah's ambassadors from Lachish. Cf. 2 Kings 18: 13-35; Isa. 33: 1, 7, 8.)

1. Judah's cry for help heard by Jehovah. The treacherous Assyrian shall be consumed. 1-12.
2. Effects of this miraculous deliverance on the inhabitants of Zion; while sinners tremble, the righteous will be full of quiet confidence by reason of Jehovah's protecting presence. 13-24.

F. Second Picture of General Judgment. Chs. 34, 35

(Date not known.)

I. The Judgment. Ch. 34.

1. All nations under the fierce anger of Jehovah. 1-4.
2. Especially Edom, which shall be overthrown, and be desolate forever. 5-17.

II. Glorious Counterpart of the Judgment on Edom. God shall do wonders for His distressed people, leading them home from Exile. Ch. 35.

G. The Book of Hezekiah. Chs. 36—39

I. Sennacherib's Invasion. Chs. 36, 37. (Cf. 2 Kings 18:13—19:37, and Price, Monuments, §§ 220-227.)

1. Having invaded Philistia and Judah, Sennacherib demands the unconditional surrender of Jerusalem. Ch. 36.
2. Isaiah predicts the failure of Sennacherib. 37:1-7.
3. Sennacherib's insulting letter spread before Jehovah. 8-20.
4. Isaiah again predicts the signal overthrow of the Assyrians. 21-35.
5. The Assyrian army almost annihilated. 36-38.

II. Hezekiah's Sickness, and the Embassy from Babylon. Chs. 38, 39.

1. Hezekiah's prayer for recovery answered. 38:1-8.
2. His psalm of thanksgiving. 38:9-20.
3. Embassy from Babylon, and prediction of the captivity of Judah. Ch. 39.

H. Book of Comfort. Chs. 40—66

(The first nine chapters of the Book of Comfort are chiefly addressed to Israelitish exiles in Babylon. Conservative scholars regard this as a marvel of predictive prophecy. Isaiah had announced the Babylonian Exile (39:6 f), and was further commissioned to provide comfort for those who should be tempted to despair by reason of their distress in captivity. Radical and Mediating critics speak of a Deutero-Isaiah who lived and prophesied from 550 B.C. to 538 B.C. The chief argument for a Second Isaiah lies in the fact that prophets usually address the people of their own time, so that the date of a prophet can generally be determined by the audience to whom he habitually speaks. But Isaiah 40—66 are unique in many ways.

I. Preparation of Almighty God for the Deliverance of His People from Babylon. Chs. 40—48.

(The doctrine of God is unfolded with great fullness and rare charm in the first nine chapters of the Book of Comfort.)

Theme of the Book. 40:1 f.

1. Let not Israel despair, for the mighty God brings deliverance. Ch. 40.
   a. Jehovah will surely prepare a safe return for His people. He goes before them as a mighty ruler and a tender shepherd. 3-11.
   b. Picture of the incomparably lofty One. Men and idols powerless to thwart His purpose. 12-26.

c. Let Israel find comfort in the infinite helpfulness of Jehovah. 27-31.

2. Jehovah the God of Providence and of Prediction. Ch. 41. Jehovah has a contest (a lawsuit) with idols, and proves His deity in two ways:
   a. He has stirred up Cyrus as a scourge to heathen nations; but Israel has nothing to fear; for Jehovah will sustain, guide, and refresh His people. 1-20.
   b. While false gods are dumb, Jehovah predicts future events. 21-29.
3. The Servant of Jehovah and His Work. Ch. 42.
   a. Description of the Servant's gentleness and perseverance, with mention of His twofold mission. 1-9.
   b. Jehovah to be praised for His overthrow of idolatry and deliverance of His people. 10-17.
   c. The nation Israel is a blind servant confined in prison on account of disobedience. 18-25.
4. The Free Grace of Jehovah brings Redemption. 43:1—44:5.
   a. Let not Israel fear; for Jehovah will again gather His exiles, who will be witnesses of His saving power and sole deity. 1-13.
   b. The power of the oppressor shall be broken, and Israel shall be led safely through the desert. 14-21.
   c. This deliverance not due to Israel's faithfulness, but purely to the grace of Jehovah. For His own sake, He will forgive His people and pour out His Spirit upon their seed. 43:22—44:5.
5. Contrast between the Living God and Powerless Idols. 44:6-23.

a. Folly of manufacturing gods. 6-20.
b. Israel's God forgives and redeems. 21-23.

6. The Mission of Cyrus. 44:24—45:25.
   a. He will rebuild Jerusalem. 44:24-28.
   b. The victorious career of Cyrus will lead heathen nations to recognize the sole deity of Jehovah, who predicts his successes. 45:1-8.
   c. The sovereign God has a right to use a heathen king to set the captives free. Because of the work of Cyrus many will turn from idols to acclaim Jehovah as God alone. 9-17.
   d. In coming time, all men, whether loving servants or idolaters, will bow the knee to Jehovah. 18-25.
7. Overthrow of the Gods of Babylon. Ch. 46.
   a. The images are a burden to be carried. 1, 2.
   b. Jehovah, in contrast with helpless idols, carries His people, from youth to old age. 3-7.
   c. Let the stout-hearted repent and acknowledge Jehovah's hand in the career of Cyrus. 8-13.
8. Overthrow of Babylon, the Mistress of Kingdoms. Ch. 47.
   a. Announcement of her sudden fall from the throne to a grinding mill. 1-5.
   b. Her cruelty and pride demand punishment. 6-11.
   c. Sorcery cannot remove the impending calamity. 12-15.
9. Exhortations specially directed to the Impenitent. Ch. 48.
   a. In order to overcome their proneness to idolatry, Jehovah has predicted future events. 1-11.

b. Do not fail to take advantage of Jehovah's work through Cyrus; flee from Babylon. 12-22.

II. Salvation comes through the Servant of Jehovah. Chs. 49—55.

1. Exalting of Jehovah's Servant and Jehovah's City. Ch. 49.
   a. The Servant of Jehovah describes His mission; and in the face of discouragement rests on the promise of Jehovah that His work will not only be a blessing to Israel, but will be the means of saving the heathen. 1-13.
   b. Zion is by no means forgotten. Jehovah will deliver her captive children, and fill her land with inhabitants. 14-26.
2. Contrast between Israel's Sinfulness and the Unswerving Devotion of the Servant of Jehovah to His Work. Ch. 50.
   a. Israel is in captivity solely on account of sin, and not through Jehovah's inability to deliver. 1-3.
   b. The Servant describes His gracious ministry, steadfast devotion to duty under persecution, and reliance upon Jehovah for help. 4-9.
   c. Twofold application. 10, 11.
3. Hearken! Awake! 51:1-16.
   a. A threefold appeal to Israel to look for the coming deliverance and not fear the oppressor. 1-8.
   b. Let the arm of Jehovah awake to the rescue of His redeemed. 9-11.
   c. Let not Israel despair under desolation and captivity; for Jehovah will bring release. 12-16.

4. Let Zion arise and adorn herself, for Deliverance is coming. 51 : 17—52 · 12.
   a. Let prostrate Jerusalem arise; for Jehovah will transfer the cup of wrath to the hand of her oppressors. 51 : 17-23.
   b. Let Zion adorn herself; for Jehovah will put an end to her captivity. 52 : 1-6.
   c. Voices of rejoicing (couriers, watchmen, waste-places). 7-10.
   d. Summons to depart from Babylon. 11 f.
5. The Servant of Jehovah passes through deepest Humiliation to supreme Exaltation. 52 : 13—53 : 12.
   a. Men will marvel that such a lowly one should rise to such exaltation. 52 : 13-15.
   b. "Rejected of men." 53 : 1-3.
   c. "Wounded for our transgressions." Vicarious suffering. 4-6.
   d. When slain He resisted not. 7-9.
   e. Jehovah will richly reward His Servant. 10-12.
6. Vast Growth and Blessedness of Zion, as the result of the Servant's Work. Ch. 54.
   a. Great growth. 1-3.
   b. Everlasting kindness from Jehovah. 4-10.
   c. Glory, peace, and safety of Zion. 11-17.
7. Every one invited to partake of the great Salvation. Ch. 55.
   a. Come to the feast of Jehovah. 1-5.
   b. Seek the forgiveness so freely offered, and share in the joys to come. 6-13.

III. Promises and Warnings. Chs. 56—66.

(Duhm ascribes these chapters to an author contemporary with Ezra and Malachi, to whom he gives the name Trito-Isaiah.)

1. Extension of the Covenant Blessings to all who do righteously. 56 : 1-8.

a. Happy is every one that keeps God's law. 1 f.
b. Let not the eunuch and the foreigner despair. 3-8.

2. Sharp Arraignment of the godless Rulers and Idolaters in Israel. 56:9—57:21.
   a. Picture of the lazy, greedy shepherds. 56:9-12.
   b. The righteous passes away to the grave. 57:1 f.
   c. Scoffing and cruel idolaters will find no deliverance. 3-13.
   d. The humble believer will inherit Jehovah's blessing; but the wicked find no peace. 14-21.
3. Contrast between False Worship and the True. Ch. 58.
   a. Fasting, if accompanied by selfishness and cruelty, not acceptable. 1-5.
   b. Deeds of mercy and kindness would bring in a brighter day. 6-12.
   c. Observance of the sabbath will bring a blessing. 13 f.
4. Israel's dark sins having been severely punished, Jehovah will redeem Zion from her Adversaries. Ch. 59.
   a. Israel's deep sinfulness depicted. 1-8.
   b. Israel confesses that his suffering is due to his sins. 9-15a.
   c. Jehovah Himself will contend like a warrior for His people. 15b-21.
5. Transcendent Glory of Zion. Ch. 60.
   a. Jehovah, Zion's light. 1-3.
   b. Extended picture of the growth of the city in population and in wealth, both Jews and Gentiles being included. 4-14.

c. All the people shall be righteous, and Jehovah will be their light. 15-22.

6. Merciful Mission of the Anointed of Jehovah and His Joy in His Work. Ch. 61.
   a. Gracious mission of the Messiah. 1-3.
   b. Blessed results following upon His ministry. 4-9.
   c. The Messiah (or is it Zion?) rejoices in Jehovah. 10 f.
7. New Picture of Zion's Glory. Ch. 62.
   a. The forsaken one to be married to Jehovah. 1-5.
   b. Twofold proof of Jehovah's loving favor. 6-9.
   c. Summons to march to Jerusalem. 10-12.
8. Jehovah crushes Edom. 63:1-6. (Edom a representative of the enemies of Israel.)
9. Earnest Prayer of Penitent Israel. 63:7—64:12.
   a. The prophet resolves to recount the mercies of Jehovah to Israel. In the distant past Jehovah had pity and bore His people in His arms. 63:7-9.
   b. Remembrance of Jehovah's former mercies stirs the nation to earnest supplication under present distresses. 63:10—64:5a.
   c. In spite of dark sins in Israel, let Jehovah remember His fatherly relation and Israel's deep distress. 5b-12.
10. Sharp contrast between the Fate of the Wicked and the Future Blessedness of Jehovah's Servants. Chs. 65, 66.
   a. The immoral and proud in Jacob need expect no deliverance. 65:1-7.
   b. Sharp contrast between the lot of the pious

remnant and the fate of those who have forsaken Jehovah. 8-16.

c. Beautiful picture of the glory of the new Jerusalem. 17-25.

d. Passing away of the old ritual and temple worship. 66:1-4.

e. The new spiritual Israel, though persecuted, shall grow and be prosperous. 5-14.

f. Contrast between the prosperity of the new spiritual Israel and the severe and lasting punishment of the impenitent and rebellious. 15-24.

NOTES ON IMPORTANT PASSAGES IN ISAIAH

1:5-9. A picture of severe chastisements, not of the depravity of human nature; though it is sin in Israel that has led Jehovah to chastise His rebellious son.

1:9. A pious remnant left by Jehovah. A favorite doctrine in Isaiah.

1:10-17. Ceremonial not condemned, except as it was divorced from spiritual things. The prophets insist that ritual and sacrifice must be subordinated to faith and obedience. Cf. Hos. 6:5 f; Micah 6:6-8; Jer. 7:4 ff, 21 ff; Ps. 50:7-15.

1:13b. Mingling of wickedness with worship an abomination.

1:16-20. Real reformation twofold: (1) Cease to do evil; (2) learn to do well. Human activity emphasized in vss. 16 f; divine grace set forth in vs. 18, which is neither a question, nor spoken ironically.

1:31. The sinner and his work (or idol) consumed. Sin a fire that consumes the sinner. Sin is suicidal.

2:2-4. Cf. Micah 4:1-5. We may never know whether it is Isaiah, or Micah, that is borrowing, or whether both alike quote from some earlier prophet. This glorious and far-reaching prediction has not yet been

completely fulfilled. Let not the Christian idealist despair.

2:11. Note the repetition of a refrain in vss. 11 and 17.

2:22. Omitted in LXX. Perhaps an addition to the text.

3:4. A picture of weak, foolish rulers. Cf. vs. 12. Ruling classes especially to blame for the growing sin and corruption in Judah. They were "grinding the face of the poor."

3:9. Open, flagrant sin.

3:16 ff. Recall the indictment of the cruel, carousing women by Amos (4:1-3), and the words of Hosea about the prevalence of social impurity in his day (Hosea 4:2, 13 f.). Isaiah dumps out the entire wardrobe of the luxurious sinner of the capital city. What a pity that wicked Paris should set the fashion for Christian women!

5:1. Note the skill of the prophet in securing attention to a love song, and then gliding over into his burning message to a sinful people.

5:10. One homer equals ten ephahs. Monopoly leads to loneliness and desolation, finally overreaching itself.

5:13. Spiritual ignorance leads to terrible calamity. Perhaps Isaiah is thinking of the future captivity of Judah, or he may have reference to the gradual sweeping away of Israel, which had already set in as early as 734 B.C.

5:14. Sheol, the place of the departed, the underworld in which the shades rested.

5:17. The land of Israel becomes a pasture for foreign nomads.

5:18. Harnessed to sin.

5:20. Keep alive the distinction between right and wrong.

5:25. His hand is stretched out still—to *punish*.

5:30. No light anywhere.

6:1. In what temple did Isaiah in vision see Jehovah? Probably the heavenly temple.

6:5. It was commonly believed that a sight of God, or of the angel of Jehovah, would bring death to sinful man. Cf. Judges 13:22; Ex. 33:20.

6:8. Isaiah a volunteer, but not presumptuous.

6:9 f. How discouraging to the prophet's soul was the divine announcement of failure! His preaching would, for the most part, harden the hearts of sinners. Cf. Matt. 13:13-15 and John 12:40 f. Observe that the New Testament quotes from the Septuagint, which gives the main point of the original, but softens the dramatic *imperative* of the Hebrew.

6:11-13. Captivity of the people plainly foretold. A small remnant to be preserved.

7:6. "The son of Tabeel" was probably a Syrian.

7:14-16. Radical critics inclined to think that Isaiah expected a remarkable deliverer to arise in connection with the Syrian war. They would deny all reference to our Lord Jesus Christ. Mediating critics and Conservatives are divided among themselves. Two main views: (1) A child was to be born in the days of Isaiah, who was to be a type of the greater Immanuel. Verses 15 and 16 seem to favor this view. Difficult to locate definitely the wonderful person who was to prefigure the real Immanuel. (2) The reference is solely to the birth of Jesus Christ. But how could this remote event be a sign to Ahaz of impending events? Perhaps the sign was purposely obscure to Ahaz; for that artful dodger had worn out the patience of Jehovah. There are objections to all the views that have been set forth. Of one thing we may be assured: Never was the prophecy *fulfilled* until Jesus had been born of the virgin Mary. Any previous fulfillment was only partial. Cf. Micah 5:2 ff; Isa. 9:6; 11:1 f.

8:5-8. Judah not content to rest on Jehovah, but contrasted their own feebleness with the strength of their enemies to the north. The Assyrian, when he comes to

the help of Ahaz, will be a destroying river. Cf. 2 Chron. 28:20 f.

8:9 f. Immanuel will overthrow the Assyrian hosts.

8:13 f. Jehovah the proper object of fear; a sanctuary for some, a stone of stumbling and a snare for others.

8:16. Isaiah's ministry not without converts and disciples. The beginning of the idea of a *church,* an assembly of the truly pious within Israel.

8:20 f. For those who reject God's revelation, and consult wizards and necromancers, the darkness will grow deeper and denser.

9:6. Omit comma after "Wonderful."

9:12. His hand is stretched out still—for further chastisement. A refrain at the end of four strophes. Cf. 9:17, 21; 10:4.

10:28-32. Possibly a poetic picture of the approach of the Assyrian from the north, though it may have been literally fulfilled in one of the many Assyrian invasions.

Chapters 13 and 14 strike certain notes often heard in Chapters 40—66, particularly the fall of Babylon and the consequent return of the holy remnant to Palestine. Cf. 14:1 f. Hence ascribed by many to a prophet in the exilic period. These chapters show how prophecy often took on the form of poetry.

14:28 f. Perhaps refers to the joy of Philistia over the death of Pul in 727 B.C.

15:5. Tender compassion of the Hebrew prophet over the suffering Moabites. Cf. 16:9, 11.

17:1 f. Language as to the overthrow of Damascus, not to be pressed too far. Damascus was besieged and temporarily destroyed; but it revived. Cf. Jer. 49:23-27; Ezek. 27:18, the New Testament, etc. Damascus is still a city of importance.

18:1. Ethiopia, the region south of Egypt and far up the Nile. The inhabitants, though black, were not ig-

norant and weak, but a nation of vigor and influence in the days of Isaiah. Cf. the Abyssinians.

18:2. The Jews send ambassadors to Ethiopia, but Jehovah, while waiting as if to allow their plans success, will Himself overthrow the Assyrians without the aid of Ethiopia.

19:2. Internal strife in Egypt during the days of Tirhakah and Psammetichus in the early part of the seventh century B.C. Perhaps verse 4 refers to the conquest of Egypt by Esarhaddon.

20:2 f. Relates a symbolical action on the part of Isaiah. Clothed in the garb of a captive, the outer garment left off, he appeared in public for three years. He earnestly strove to wean the people from reliance upon Egypt. Verse 4 fulfilled by Esarhaddon and Assurbanipal.

21:3. The fall of Babylon painful to the prophet. Suitable to a Judean prophet in the days of Hezekiah, as Judah and Babylon were then in alliance. Cf. Isa. 39.

21:11 f. Edom anxiously inquires of the prophetic watchman whether the night is almost past, and receives the comfortless reply that the night is almost over, only to be succeeded shortly by another period of darkness.

22:1. Symbolical name for Jerusalem. Vivid picture of the surprise, cowardice, hasty preparation for siege, and the revelings in the city. Verse 6 seems to point to the legions of Assyria.

22:14. Isaiah almost driven to despair by the shameful levity of his people.

22:15-25. A proof of Isaiah's courage. Warning to Eliakim in verse 25.

23:1 ff. Tyre, the commercial capital of the world, to be brought low.

23:15. The number seventy perhaps a prophetic symbol for a long period.

23:18. Perhaps first fulfilled when the Tyrians were

commanded by Cyrus to aid in rebuilding the temple. Ezra 3:7.

Chs. 24—27. Whatever may be the historical setting and the exact fulfillment of these chapters, like the Book of Revelation, they contain many magnificent pictures and glorious promises and a sense of the divine presence that makes them of permanent value. Cf. 25:8; 26:3, 4; 26:19; 27:5—all good texts for sermons.

Ch. 24. Man's sin has infected the whole earth, and punishment must include the entire world, with its inhabitants.

25:1-8. The prophet sees Zion a festal city in contrast with her broken oppressor (Babylon?). Verses 7 and 8 seem to point to a resurrection and a blessed life with Jehovah. The bereavements of the past to be no more. This is more clearly set forth in Rev. 21:2-4. For a strong presentation of the hope of the resurrection of Israelites from the dead, see Isa. 26:14-19.

26:3 f. "A mind (imagination) stayed (on thee) thou keepest in perfect peace; because in thee it trusts (is confident). Trust ye in Jehovah forever, for in Jah Jehovah is an everlasting rock."

26:8-10. Express the longing of the righteous for a display of Jehovah's judgment against the wicked.

26:19. A foundation stone for the doctrine of the resurrection. The language is Jehovah's promise. It certainly suggests a resurrection of individuals, and not merely a return of material prosperity. Cf. Hos. 6:2; Ezek. 37:1-14; Dan. 12:2.

27:5. The way to make peace with God is not by running away from Him, but by laying hold of His omnipotence, as Jacob did at Peniel.

28:9 f. The drunken revelers in Judah mock Isaiah and his message. They say, "His words are but repetitions suited to sucking babes."

28:12. Points to Jehovah's recommendation that they

lean on Him, and not on the armies of men. Cf. 7:4 f; 30:15.

28:15. The rulers felt secure on account of their alliance with Egypt. No danger of entering Sheol by death. The prophet puts his own interpretation into the mouths of the scoffers.

28:16. Jehovah has laid in Zion a corner-stone that will stand. One trusting in Him shall not be disturbed for his safety. Cf. Isa. 8:14; Ps. 118:22; 1 Pet. 2:6-8.

28:20. Human devices fail when put to the test.

29:1. Ariel means "hearth of God," to be protected by Him. Cf. 31:9.

29:11 f. The blinding power of sin. Men cannot understand the divine revelation. The educated and the uneducated alike helpless. Contrast the insight into revelation pictured in verse 18.

30:7. Characteristic of Egypt. She promised help, but often forsook her allies. Isaiah gives "line upon line" against the alliance with Egypt.

30:33. The image of a funeral pile on which the king of Assyria is consumed. Topheth, a place in the valley of the sons of Hinnom, that was desecrated by idolatrous human sacrifices. Jer. 7:31; 2 Ki. 23:10. Fulfilled not by the death of Sennacherib in Judah, but by the destruction of his army there and his own death at home twenty years later (681 B.C.).

31:4 f. Jehovah a lion and a mother-bird,—a picture of His power and tenderness. He first fights against mount Zion, but suddenly turns to protect it.

32:15. The outpouring of the Spirit revives nature and transforms the people. Cf. Joel 2:28 f.

33:7 f. Sennacherib receives at Lachish the stipulated tribute from Hezekiah, but then demands the unconditional surrender of Jerusalem. He captures many cities and breaks up all travel. Hezekiah's ambassadors come home weeping. Sennacherib sends an army against Jeru-

salem to enforce his demands. Rabshakeh, though skillful in speech, fails to obtain the keys of Jerusalem. 2 Ki. 18:13—19:37.

33:14. Jehovah is a consuming fire to sinners. They are alarmed at His justice and holiness. No direct reference to hell.

33:17 f. Hezekiah now humiliated, but he and his land to be delivered from the proud robbers.

34:1-4. This section employs the language of apocalypse: Jehovah's wrath is manifested in earth and heaven. In the remainder of Ch. 34 Edom is chosen as the representative enemy of Jehovah's people.

35:8. While Israel represents the holy, and the heathen the unclean, we may be sure that moral and spiritual holiness is not ignored by the prophet.

37:29. The Assyrian to be treated as a bull or an ass. Brute strength must be controlled by the righteous God.

38:18 f. The Old Testament saint could not triumph over the grave as the Christian can. Hence he longed for life on the earth.

39:1. The exact date of this embassy cannot be ascertained. Winckler puts it as early as 719 B.C., and many recent students as late as 704 B.C. We prefer 713 B.C.

40:1. Comfort for Israel is the constantly recurring theme in Isa. 40—66, especially 40—55.

40:2. See Jer. 16:18.

40:3, 6, 9. We hear voices making important announcements, but the speakers are not visible. Centuries later John the Baptist identified himself as the person described by the prophet in 40:3. (John 1:23.)

40:10 f. Note the striking contrast between the mighty king of verse 10 and the loving shepherd of verse 11.

40:26. The Creator and Preserver of the army of the skies is mighty enough to protect and deliver His people.

40:31. Not an anti-climax; for it is more difficult to keep up our ordinary duties than to soar aloft in seasons of excitement.

41:14. "Fear not" is one of the most frequent expressions in the latter part of the roll of Isaiah.

41:23. The prophet sarcastically bids the gods of the heathen to do something; whether good or evil, matters not.

42:1. The Servant of Jehovah, in the highest sense of the word, here appears for the first time. Four great passages are generally spoken of as poems concerning the Servant: 42:1-4; 49:1-6; 50:4-9; 52:13—53:12. His work is further described in 42:5-9; 49:7-13.

42:19. The "servant" described in this verse is far different from the Ideal Servant who is to bring forth justice to the Gentiles and to suffer instead of guilty sinners. 42:18-22 is a description of the nation Israel in exile on account of its sins.

43:10. Israel is called upon to bear witness before the heathen that Jehovah alone is a Saviour. See 43:12; 44:8.

43:25. Jehovah completely blots out transgression and sin. See 44:22.

44:28. Jehovah acclaims Cyrus as His shepherd. Apart from 1 Kings 13:2, there is no other example of the naming of a king many generations before his birth; and many scholars regard the expression "Josiah by name" as a later addition to the address of the prophet from Judah. Hence it is argued by most scholars that Isa. 40—66 was not written until Cyrus was in the midst of his victorious career. In 45:1 Cyrus is called "my anointed," a term indicating that Jehovah has an exalted mission for the great heathen conqueror.

45:7. Jehovah is not the creator of moral evil. Notice that the "evil" referred to is the opposite of "peace," and not of "righteousness." Jehovah often brings calamity and war.

45:15. Probably a continuation of the confession put into the mouths of the heathen nations. They had failed up to this time to recognize in Israel's God a Saviour.

45:22. If the ends of the earth wish help and salvation, in Jehovah alone can they find a just God and a Saviour. Let all men turn to Him for deliverance.

46:11. Cyrus is the ravenous bird from the east.

47:2. Babylon suddenly falls from the throne to the work of a female slave.

47:12-15. Helplessness of the sorcerers, astrologers, etc., before the victorious Cyrus.

48:16. Who is the speaker in the latter part of the verse? Is it the prophet himself? Could it be the Servant of Jehovah? If it is the prophet, we have a parallel in Zech. 2:9, 11; if it is the Servant of Jehovah, Isa. 61:1 is parallel.

49:12. Sinim is perhaps equivalent to Syene, the modern Assouan, south of Luxor on the Nile. Recently discovered papyri prove that an ancient Jewish colony lived here in the fifth century B.C. Even in the days of Hosea, Egypt was already an asylum for Hebrew refugees. See Hos. 9:3, 6; Isa. 11:11; 19:19-22.

50:10. The "servant" here spoken of is probably the Suffering Servant described in 50:4-9.

51:1. Observe the threefold appeal for attention in 51:1, 4, 7.

51:9. Note the threefold summons to awake in 51:9, 17; 52:1.

54:7 f. Sharp contrast between the brevity of the period of wrath and the everlasting kindness and mercy to follow it.

55:3 f. Although the figure of the Servant of Jehovah fills the foreground in Isa. 40—55, the Davidic King is not wholly forgotten. He will yet rule over the nations.

56:10-12. Probably a picture of the selfish prophets

who give themselves up to carousal and neglect their task of warning the people.

57:3-10. One of the severest indictments to be found in Isaiah. The persons arraigned evidently lived not in the plains of Babylonia, but in the hills and valleys of Palestine. Is this a sermon against the gross idolatry practiced during Manasseh's reign? or is it a discourse against the contemporaries of Ezra and Malachi? Advocates of the unity of the roll of Isaiah appeal to this passage as showing that the author of Isa. 40—66 dwelt in Palestine in the evil days of wicked Manasseh. The most recent theory is that Chs. 40—55 are the work of Deutero-Isaiah (about 540 B.C.), while Chs. 56—66 emanate from Trito-Isaiah (or a group of writers) in the period around 460 B.C. The prophet's words sting and scorch the profligate people.

57:15. The humble man is permitted to dwell in the high and holy place with the lofty One.

57:20 f. A striking simile, the genuineness of which is admitted by the critics who regard 48:22 as a later editorial addition.

58:1. The business of a true prophet. Cf. Micah 3:8.

58:4. Fasting induced an irritable temper, so that the poor servants got many a kick and blow.

58:6. Fasting from sin is the finest Lent known to man.

58:13. The emphasis on sabbath observance was a notable characteristic of later Judaism; but earlier prophets also refer to it. See Amos 8:5.

59:1-8. A dark picture of human sin. When Paul would draw an indictment against both Jew and Gentile, he quotes Isa. 59:7 f along with the Psalms (Rom. 3:9-18).

60:12. Gentile nations must serve Zion. We are not yet at the stage of revelation attained by our Lord and

the Apostles. Cf. 61:6 for an exalted conception of Israel's mission.

62:5. Instead of "thy sons shall marry thee," an incongruous figure, read "thy Builder shall marry thee" (Lowth and others).

62:6 f. A basis for a glorious ministry of intercession.

63:3. Not a picture of Calvary, but of the overthrow of Jehovah's enemies.

63:9. A beautiful description of Jehovah's kindness to His people.

63:10 f. Only here and in Ps. 51:11 is the Spirit of Jehovah called "holy Spirit" in the Old Testament. Note the frequent use of the word "holy" in the prayer we are studying (Isa. 63:15, 18; 64:10 f).

65:2-4. We know little of the abominations here described. They may have been practiced in Palestine at any time from the eighth to the fifth century B.C.

65:13 f. Note the name given to the righteous by Jehovah,—"my servants." The singular "my servant" is reserved for the Suffering Servant of Isa. 40—55.

65:24. Prayer may receive its answer even before it can find expression.

66:1. We do not know to what temple the prophet refers, whether the temple in Jerusalem, or some schismatic temple like the one built later on Mt. Gerizim by the Samaritans. If verse 3 describes the worshipers as combining heathenish rites with the ritual common in Israel, the reference might well be to a schismatic temple. At Assouan on the Nile there was a temple to Jehovah in the sixth century B.C.

66:13. Jehovah, who is often referred to as a father, here likens Himself to a loving mother.

66:24. The picture of the fate of the reprobate here may well be regarded as a step toward the later doctrine of everlasting punishment.

NOTE ON THE AUTHORSHIP OF ISAIAH 40—66

The recent theory of a Trito-Isaiah living in Palestine about the middle of the fifth century B.C., to whom Chs. 56—66 are ascribed, lightens somewhat the pressure of the argument that 40—66 as a whole emanated from a prophet living and laboring in Judah. The simplicity of the new theory has recommended it to many recent students of Isaiah. On this theory, the roll of Isaiah resembles the roll of the Twelve in that it contains the prophecies of a group of men living in different periods. The most conservative scholar has no objection to the presence of many authors in one book: witness the Psalms, Proverbs, and the Minor Prophets. It is altogether a question of evidence, and the arguments are not all on one side.

Chs. 40—66 are anonymous, the name of Isaiah not occurring after Ch. 39; and the only historical character named in the body of the prophecies is Cyrus the Great, who ruled from 550 to 529 B.C., a century and a half after the close of Isaiah's ministry. Nothing but the unique call and splendid genius of the son of Amoz would justify one in calling in question the current critical view that Chs. 40—66 cannot possibly come from the pen of Isaiah, the contemporary of Ahaz and Hezekiah. The question is discussed more fully in the department of Biblical Introduction. Let not the uncertainty as to the authorship of some of the noblest passages in the roll deter us from making the largest possible use of them in our thinking and in our teaching.

NAHUM

INTRODUCTION

Beyond the slight information furnished by the Book itself nothing is known with certainty concerning the personal history of Nahum. One tradition affirms that he lived and labored in Assyria, and what purports to be his tomb is still shown not far from the ruins of ancient Nineveh. Thus he is made an eye-witness of the scenes he described. An earlier and more probable tradition places his ministry in Galilee. Commentators are about equally divided on the question. The theme of the Book is the approaching fall of Nineveh; there is no possibility of escape for her. (Cf. Zeph. 2:13-15.) Nahum, quite unlike his predecessors, grieves not over the sin of Judah, neither feels it his task to call his countrymen to repentance, but is content to lead Judah in jubilant celebration of the approaching destruction of Nineveh.

Nahum probably prophesied about 630 B.C.

OUTLINE OF THE BOOK

I. Jehovah's Dealings with Men. 1:2-15.

1. His personal nature. 2, 3a.
2. His relation to the material world. 3b-6.
3. His relation to men. 7 f.
4. Consequent destruction of the Assyrians and salvation of Judah. 9-15.

II. Vivid Picture of the Siege and Capture of Nineveh. Ch. 2.

III. Cause of Nineveh's Destruction. Ch. 3.

1. Because of constant war and violence, Jehovah is against her. 1-7.
2. She is no better than Thebes, which suffered captivity. In like manner she also shall suffer; for her fortresses are weak, her people like women, and her kings asleep. 8-19.

ZEPHANIAH

INTRODUCTION

Zephaniah was probably of royal blood, a descendant of Hezekiah, the good king. He lived in Jerusalem (1:4), and labored during the reign of Josiah, probably between 630 and 625 B.C., at least the prophecy would precede Josiah's final reform in 623 B.C. He may have helped forward the reforms of the young king. The literary style of Zephaniah is plain and direct. If not equal to the grand lyric in Habakkuk, it yet conveys the message of God with perspicuity and force. The prophet's earnest moral tone and his comprehensive view of history are indeed remarkable. The conditions at this time demanded wise and courageous leadership. Zephaniah met the requirements.

OUTLINE OF THE BOOK

Title 1:1. *Text* of the Divine message. 1:2-6. The coming Day of Jehovah will mean the destruction of all things, especially of idolatry from Judah.

I. Judah shall be Punished Severely. 1:7—2:3.

1. All classes of sinners. 1:7-13.
2. How *terrible* the day of Jehovah's wrath! 1:14-18.
3. Therefore, seek the Lord, ye meek of the earth, that He may hide you in the day of His wrath. 2:1-3.

II. The Heathen also shall be Punished. 2:4-15.

1. The Philistines. 4-7.
2. Moab and Ammon. 8-11.
3. Ethiopia and Assyria. 12-15.

III. **Though richly Deserving complete Destruction, a Remnant of Judah and of the Heathen shall be Saved. 3: 1-20.**

1. Picture of Judah's obstinacy in sin and of Jehovah's righteousness. 1-7.
2. Because of Judah's persistency in sin, the heathen are to be cleansed by punishment, and finally converted to Jehovah. 8-10.
3. Zion also shall be sifted and purified, and then honored in all the earth. The people redeemed praise Jehovah, who abides in the midst of them. 11-20.

HABAKKUK

INTRODUCTION

This prophet is not mentioned elsewhere, and nothing is certainly known of his personal history. The magnificent prayer, or ode, in Chapter 3, shows a finish of style which would indicate a writer of experience. The same thing is suggested by the statement that this is a (not *the*) prayer of Habakkuk (3:1). From the directions for its rendition, "on my stringed instruments" (3:19), it has been conjectured with much plausibility that he was a Levite connected with the musical service of the temple. We might compare Asaph, who was a gifted writer, as well as a leading performer. (Cf. 1 Chron. 6:39 and Pss. 50, 73, etc.) The prophecy was delivered probably in the reign of Jehoiakim, in connection with the Chaldean invasion of 605 B.C. The prophet has a lofty conception of Jehovah, whose rule is world-wide.

OUTLINE OF THE BOOK

Superscription. 1:1.

I. Impending Punishment of Judah. Ch. 1.

1. The prophet cries to Jehovah for deliverance from violence, iniquity, social disorder, and strife of his own people. The law is slacked and judgment perverted by the wicked of the nation. 2-4.
2. In answer, Jehovah points to the coming scourge of Chaldeans, who are cruel, ambitious, proud, and successful, but deify their strength, and thus sin. 5-11.

3. The prophet's cry to God. He believes that Israel shall not utterly perish, for the Chaldeans were raised up for correction, and he protests against the final triumph of their cruelty. 12-17.

II. Impending Punishment of the Chaldeans. Ch. 2.

1. The prophet takes his stand to see whether Jehovah will answer. 1.
2. Jehovah instructs him to write the vision for clearness and permanence. 2 f.
3. The oracle of consolation. 4 f.
   a. "The just shall live by faith."
   b. The unjust shall be visited with woes.
4. Vision of the destruction in five woes. 6-20.
   a. Woe because of *pride* and *ambition*. Thou hast spoiled many nations, but they shall now spoil thee. 6-8.
   b. Woe because of *pride* and *greed*, for the very stones shall cry out against thee. 9-11.
   c. Woe because of thy *cruelty*, for the knowledge of the glory of Jehovah shall cover the earth. 12-14.
   d. Woe to thee because thou *hast made drunk* the nations. Jehovah shall now put the cup to thy lips. 15-17.
   e. Woe to thee because of *idolatry*. 18-20.

III. The Prophet's Prayer (Vision). Ch. 3.

Title. 1.

1. Prayer to Jehovah: "Revive thy work." 2.
2. Review of God's work in the past history of Israel, in an exalted strain of poetry. 3-15. At Sinai (3 f), plagues in the desert (5), terror of the nations at Israel's coming (6 f), crossing the Red Sea and the Jordan (8-10), Joshua at Beth-horon (11), conquest of the land (12-15), all for the salvation of Jehovah's people.

3. In view of past wonderful deliverances, the prophet will, in the midst of the most trying circumstances, rejoice in Jehovah his God. 16-19.

JEREMIAH

INTRODUCTION

Jeremiah was a priest from Anathoth, a village about three miles northeast of Jerusalem. He began to prophesy, while yet a youth, in the thirteenth year of the reign of Josiah (628 B.C.), and had a long and eventful life. Few men have ever faced such opposition as Jeremiah encountered. He aided young Josiah in his reforms, and lamented his untimely death. From the first appearance of Nebuchadrezzar in Palestine (605 B.C.), Jeremiah announced submission to the Chaldean rule as the will of Jehovah. For this he was persecuted by Jehoiakim, and later by the military authorities under Zedekiah. After the Fall of Jerusalem, in 587 B.C., Jeremiah was left with the remnant in Palestine. He was carried by force into Egypt, where he probably died.

OUTLINE OF THE BOOK. (CF. ORELLI.)

Title. 1:1-3.

A. PROPHECIES BELONGING FOR THE MOST PART TO THE REIGN OF JOSIAH (628-610 B.C.). Chs. 1—6. (As we have them these chapters may have been reworked during Jehoiakim's reign.)

Introduction.—Call of the prophet, followed by two visions foreshadowing his difficult and thankless task. 1:4-19.

a. Call of Jeremiah. 4-10.
b. Vision of the almond tree. 11 f.
c. Vision of the boiling caldron. 13-16.

d. Jeremiah to arraign princes, priests, and people of Judah. 17-19.

I. Unfaithful Israel Rebuked by the Faithful Jehovah. 2:1—3:5.

1. Jehovah directs attention to Israel's early marital faithfulness. 2:1-3.
2. Contrast with this the subsequent astonishing and horrible unfaithfulness of Jehovah's spouse and her present connection with idols. 4-28.
   a. Israel without excuse in turning away from Jehovah to Baal. They have forsaken the fountain of living waters for broken cisterns. 4-13.
   b. The punishment already inflicted not enough; Israel's own wickedness shall correct her more severely. 14-19.
   c. Israel's defilement cannot be removed with lye and soap. 20-25.
   d. Let Israel call upon her multitudinous idols to save her in time of trouble. 26-28.
3. Self-righteousness only increases her guilt and the consequent punishment. 29-37.
4. Will the brazen adulteress ever return? 3:1-5.

II. Jehovah earnestly Urges both Israel and Judah to Repent. 3:6—4:4.

1. Judah has not learned the lesson of Israel's exile. 3:6-10.
2. Dialogue between Jehovah and Israel. 3:11—4:2.
   a. Jehovah invites Israel to return and repent, promising her restoration to Zion and reunion with Judah, but sharply rebukes her for treachery. 11-20.
   b. Israel can only answer with weeping. 21.
   c. Jehovah promises healing. 22a.

d. Israel at first accepts the offer, but sinks down overwhelmed with shame. 22b-25.
e. Jehovah encourages Israel with a renewal of the promise. 4:1f.

3. Let Judah take warning and repent. 4:3 f.

III. Repeated and Vivid Announcement of Impending Invasion. 4:5-31.

1. Sound an alarm in Judah! A fierce invader is on his way to lay waste the land. 5-9.
2. The prophet complains that the people have been led to expect peace. 10.
3. The invaders, with swift horses and chariots, come from afar to execute Jehovah's judgments against sinful Jerusalem. 11-18.
4. Anguish of the prophet over the terrible destruction about to fall on his foolish people. 19-26.
5. It will be impossible to escape from the cruel spoilers. 27-31.

IV. The Fruitless Search for a Righteous Man. 5:1—6:8.

1. The plain people and the rulers have alike rebelled against Jehovah. Idolatry and adultery infest the land. 1-9.
2. Judah shall learn by bitter experience with fierce invaders that Jehovah's word of prophecy is true. 10-19.
3. Rebellious Judah must and will be punished for setting traps to catch men, for deceit, and for neglect of the orphans and the widows. 20-29.
4. Prophets, priests, and people involved in common sin and ruin. 30, 31.
5. The oppressive city to be besieged. 6:1-8.

V. The Prophet's Unsuccessful Efforts to Turn his People from their Wickedness. 6:9-30.

1. Jeremiah's earnest warnings unheeded by the

covetous and brazen people, who prefer to believe the false prophets. 9-15.

2. Refusing to walk in Jehovah's way, the people shall stumble and perish. 16-21.
3. A destroyer from the north is about to fall upon the land. 22-26.
4. Jehovah's refining processes have not removed the wicked; the nation is refuse silver. 27-30.

B. Prophecies Probably Belonging to the Reign of Jehoiakim (609-598 B.C.)

I. Presumptuous Judah, on account of her Idolatry and Immorality, shall be Laid Waste. Chs. 7—10.

[Chapter 26 gives an account of a dangerous experience through which Jeremiah passed in the beginning of Jehoiakim's reign. Read it, and then turn to 7:1-15 for the message which stirred his enemies to action.]

1. Do not trust in the temple and its sacrifices to save the land. 7:1—8:3.
   a. The temple with its ritual, far from being a guarantee of the safety of men guilty of theft, murder, and adultery, will itself become a desolation like Shiloh. 7:1-15.
   b. So widespread is abominable idolatry that the wrath of God cannot be averted by prayer. 16-20.
   c. Israel has wrongly placed the emphasis on sacrifices instead of obedience. 21-26.
   d. The doom of rebellious Judah is sealed. The living shall perish and the dead be dishonored. 7:27—8:3.
2. Obstinate and wicked Judah shall be punished by captivity. 8:4—9:22.
   a. Because the people of Jerusalem obstinately refuse to repent, resting on the teach-

ing of lying scribes and prophets, a cruel army shall sweep over the land. 8:4-17.

b. The prophet's bitter grief in view of the incurable adultery and treachery in Judah. 8:18—9:6.

c. Jehovah cannot pass by the deceit of Judah, but will make the land a desolation because of its idolatry. 7-16.

d. Mourning women summoned to lament the destruction of Zion. 17-22.

3. True wisdom of knowing Jehovah contrasted with the folly of idolatry. 9:23—10:25.

a. Wisdom, wealth, and religious rites count for nothing in comparison with a spiritual knowledge of the loving Jehovah. 9:23-26.

b. Let not Israel in captivity learn the idolatry of the heathen; for the living God is infinitely superior to helpless idols. 10:1-16.

c. Judah must get ready for exile. She prays that the divine wrath may be the rather poured out on the heathen. 17-25.

II. Conspiracy of Israel to Break the Covenant with Jehovah and Destroy His Prophet. Chs. 11, 12.

1. Since Judah refuses to keep the ancient covenant of Jehovah, but sets up a multitude of idols, Jehovah will not hear her cry. 11:1-17.

2. Conspiracy in Anathoth to destroy Jeremiah, even the prophet's own family joining in the plot. 11:18—12:6.

3. Judah delivered into the hands of her enemies. In the future the heathen may, by obedience, have part with restored Israel in the blessing of Jehovah. 7-17.

III. Two Symbols Showing the Character and Fate of Judah. Ch. 13.

1. The marred girdle, a symbol of the marred pride of Judah. 1-11.

2. The broken bottles, a symbol of the destruction about to overtake Jerusalem. 12-14.
3. Tender appeal of the prophet as the twilight was turning to dense darkness. 15-17.
4. The flock of Jehovah scattered because of habitual unfaithfulness. 18-27.

IV. Jeremiah, in Opposition to the Prophets of Peace, announces the impending Captivity of Judah. The Prophet's Trials Grow Heavier. Chs. 14—17.

1. Concerning the drought. Chs. 14, 15.
   a. Severity of the drought. 14:2-6.
   b. Plea for the divine forgiveness and blessing. 7-9.
   c. Jehovah commands Jeremiah not to pray for Judah, for the people follow the lying words of false prophets and ignorant priests. 10-18.
   d. Jeremiah renews his plea that Jehovah will not abhor and reject Judah. 19-22.
   e. Jehovah replies that no intercessor can now avert the calamities coming upon Judah; past chastisements having failed, the heaviest calamities must follow. 15:1-9.
   f. Jeremiah twice bemoans his bitter experience as the mouthpiece of Jehovah to a people who greet him with curses and reproaches. Jehovah promises to strengthen him. 10-21.
2. Jeremiah forbidden to marry, because of impending exile. But there shall be a return. Ch. 16.
   a. Grievous calamities approach as a punishment for grievous sins. 1-13.
   b. There shall be a glorious return, after a period of severe chastisement, and the

heathen shall acknowledge Jehovah's deity. 14-21.

3. The sin of Judah has kindled Jehovah's anger. Observance of the sabbath would bring a blessing. Ch. 17.
   a. The sin of Judah must lead to exile. 1-4.
   b. Folly of trusting in man rather than Jehovah. Jehovah alone knows man's heart. 5-11.
   c. Jeremiah prays for safety and the overthrow of his persecutors. 12-18.
   d. Promise and threat as to observance of the sabbath. 19-27.

V. Two Symbolical Actions pointing to the Outpouring of Jehovah's Wrath upon Judah, with the Prophet's Trials in connection with them. Chs. 18—20.

1. The clay in the potter's hand. Ch. 18.
   a. The scene in the potter's house. 1-4.
   b. Its application,—*Jehovah can change His attitude to meet the changed attitude of a nation.* 5-12.
   c. The strange apostasy of Israel calls for striking punishment. 13-17.
   d. Jeremiah prays earnestly and bitterly against his persecutors. 18-23.
2. The potter's earthen bottle a symbol of Jerusalem, which is soon to be broken. 19: 1-13.
3. Jeremiah's trials. 19: 14—20: 18.
   a. While prophesying in the temple, he is arrested and put in the stocks by Pashhur. 19: 14—20: 6.
   b. Smarting under the derision of his people, Jeremiah decides to quit preaching; but the internal fires compel him to resume the task. 7-13.

c. Like Job, the prophet curses the day of his birth. 14-18.

VI. Other Prophecies of the Reign of Jehoiakim.

1. Group dating from the *fourth* year of Jehoiakim (605 B.C.)
   a. Against Egypt. Ch. 46. (Verse 13 divides the chapter into two prophecies, the first just before the battle of Carchemish, 605 B.C., the second possibly much later.)
   b. Prediction that Nebuchadrezzar, Jehovah's servant, will conquer and lay waste Judah and fasten his yoke upon all nations. Ch. 25. (Verses 11-14 may belong to a later period.)
   c. Baruch copies down Jeremiah's prophecies in a book and reads it to the people. 36:1-8.
   d. Prophecy for the benefit of Baruch, Jeremiah's amanuensis. Ch. 45.
2. *Fifth* year of Jehoiakim. The king burns the roll of Jeremiah's prophecies. 36:9-32.
3. Trials of the Rechabites, and the lesson from their steadfastness. Ch. 35. Cf. 2 Kings 24:2 with Jer. 35:11.

C. Prophecies Probably Belonging to the Reign of Jehoiachin (B.C. 598.)

I. Against the Kings. 22:1—23:8. (Of various dates, but in chronological order.)

1. Promises and warnings to the king of Judah. 22:1-9.
2. Weep not for Josiah, but rather for Shallum (Jehoahaz); for he shall die in exile in Egypt. 10-12.
3. Woe to wicked Jehoiakim and the land over which he rules. 13-23.

4. Jehoiachin (Coniah) shall die in exile in Babylon. 24-30.
5 In contrast with the false shepherds of the present, a righteous Branch shall one day rule over Jehovah's people. 23:1-8.

II. Against the False Prophets. 23:9-40.

1. Jeremiah overcome by the sight of the horrible sins of the false prophets. 9-15.
2 The false prophets proclaim peace to the sinful people; but Jehovah's word is like fire or a hammer. 16-32.
3. All prophecy discredited by the false prophets. 33-40.

D. Prophecies and Events in the Reign of Zedekiah (B.C. 597-587)

I. The Two Baskets of Figs. Ch. 24.

1. The vision. 1-3.
2. The captives in Babylonia likened to good figs. 4-7.
3. The people in Jerusalem compared to bad figs. 8-10.

II. Let us Serve Babylon in Judah and in Babylonia. Chs. 27—29.

1. Edom, Moab, Ammon, and Tyre warned that Jehovah has given to Nebuchadrezzar authority over the nations. 27:1-11.
2. Zedekiah and the priests warned not to believe the false prophets. 12-22.
3. Hananiah's prediction and what came of it. Ch. 28.
4. Letter of Jeremiah to the captives in Babylon. 29:1-20.
5. Predictions concerning three false prophets in Babylonia. 29:21-32.

III. **Repeated Promises of a Return from Captivity. Jehovah will make a new and better Covenant with Israel. Chs. 30, 31.**
(Date uncertain. Douglas thinks this "Roll of Hope" dates from Jeremiah's imprisonment.)

IV. **Beginning of Trouble with Babylon. Ch. 21.**
1. Zedekiah inquires whether Nebuchadrezzar will go up from the land. 1f.
2. Jeremiah predicts the capture of Jerusalem, and urges submission to the Chaldeans and the institution of civic reforms. 3-14.

V. **Beginning of the Siege of Jerusalem. 34: 1-7.**

VI. **Pharaoh-hophra attempts to Relieve Jerusalem. Hebrew Slaves set Free, but afterwards Reduced to Slavery again. 37: 1-10; 34: 8-22.**

VII. **Jeremiah Arrested and put first into the Dungeon, then Transferred to the Court of the Guard, but soon Thrown into the Mire of another Dungeon, from which he is Rescued and put again in the Court of the Guard. 37: 11—38: 13; 39: 15-18.**

VIII. **Additional Prophecies of Return while Imprisoned in the Court of the Guard. Chs. 32, 33.** (Possibly during Jeremiah's first sojourn in the court of the guard.)
1. Jeremiah buys a field. His fears removed by promise of a return after the sin of Judah has received appropriate punishment. Ch. 32.
2. Jehovah again cheers the heart of the prophet with visions of a better day. Ch. 33.

IX. **Final Interview with Zedekiah, and the Fall of Jerusalem. 38: 14—39: 14.**

E. History and Prophecies Under Gedaliah's Administration, and in Egypt. Chs. 40—44. (B.C. 587—.)

1. At the capture of Jerusalem, Jeremiah is first taken in chains to Ramah, but is released and sent back to support Gedaliah, the new governor. 40:1-6.
2. Gedaliah wins the confidence and support of the Jews remaining in and around Judah; but a renegade Jew assassinates the governor, and then robs and plunders the people. 40:7—41:10.
3. Johanan the son of Kareah drives the assassin out of the country and takes charge of the remnant. 41:11-18.
4. The people ask Jeremiah to seek by prayer to learn whether Jehovah wishes the remnant to abide in the land of Judah, or whether they shall flee into Egypt. They reject the message of Jehovah, and carry Jeremiah by force into Egypt. 42:1—43:7.
5. Jeremiah predicts that Nebuchadrezzar will invade Egypt. 43:8-13.
6. Jeremiah preaches in vain against idol worship. The people claim that they fared better when they worshiped the queen of heaven. Ch. 44.

F. Group of Prophecies Against Heathen Nations. Chs. 46—51. (Various dates.)

1. Against Egypt. Ch. 46.
2. Against Philistia. Ch. 47.
3. Against Moab. Ch. 48.
4. Against Ammon. 49:1-6.
5. Against Edom. 49:7-22.
6. Against Damascus. 49:23-27.
7. Against Kedar and Hazor. 49:28-33.
8. Against Elam. 49:34-39.
9. Against Babylon. Chs. 50, 51.

Historical Conclusion.—Siege and capture of Jerusalem by Nebuchadrezzar. The people of Judah carried away to Babylon. Ch. 52.

NOTES ON SPECIAL PASSAGES IN JEREMIAH

1:5. Jeremiah's ministry not limited to Judah. See 1:10; 25:15-26.

1:6. Jeremiah was called while yet a youth.

1:9. Note the symbolical act here, and compare Isa. 6:6 f; Ezek. 2:8—3:3.

1:10. Jeremiah's work was twofold, first to destroy the false and then to build the true.

1:14. Both the Scythian invasion (c. 625 B.C.) and the Babylonian (605 B.C.) came into Palestine from the north.

1:17-19. Orelli well says concerning Jeremiah, "As man he melts in tears and pines away in sympathy; as the bearer of God's word he is firm and hard like pillar and wall, on which the storm of a nation's wrath breaks in vain."

2:9-13. Israel's folly in exchanging the living God for idols is without precedent.

2:19. Sin carries with it its own punishment. Cf. Isa. 1:31.

2:22. Physical cleansing may leave the soul filthy.

2:28. Idolatry everywhere. Cf. 11:13.

2:35. Self-righteousness stirs Jehovah's wrath.

3:16. Even the ark of the covenant no longer needed in the new era. Jeremiah preaches a *spiritual* religion. Cf. 31:31-34.

4:7. This language seems to point to the Babylonians, though it might be applied to the Scythians also. Cf. 5:14-18; 6:22-26.

4:10. Jeremiah evidently refers to the preaching of the false prophets, as if their messages really came from Jehovah.

4:19. Jeremiah keenly sensitive and sympathetic, but no weak and lachrymose prophet. See 8:18—9:2 for a remarkable outburst of grief over his people's desperate sinfulness.

7:4. Trust in temple or church or ordinance is a vain thing.

7:12-15. We perhaps have here the climax of the sermon which led to Jeremiah's arrest as recorded in chapter 26.

7:16. Jeremiah is forbidden to pray for a people so completely given over to idolatry; but his heart prompts him to keep on praying. Cf. 11:14; 14:11; 15:1.

7:21-23. The prophet's soul is aroused, and he seeks to win a hearing by the figure of Exaggerated Contrast. He did not mean to be taken literally, any more than our Lord when He said, "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26).

8:8. The law of Jehovah has been exposed to corruption from scribes who would pervert it.

9:9. Treachery and deceit on the part of His people produce a reaction in the righteous God: how can He withhold the proper punishment?

9:14. Jeremiah has more to say of *stubbornness* than any other prophet. See 7:24; 11:8; 13:10, etc.

10:1-16. Most recent critics think this section to be the work of a prophet later than Jeremiah, though it may well be the counsel of Jeremiah to the more pious element of his countrymen as they went into captivity. Verse 11 is in Aramaic, a language much used at the time in international correspondence.

10:17. Get ready for exile.

11:6. It is probable that Jeremiah preached on Deuteronomy throughout Judah, seeking to persuade the people to be true to the requirements of the covenant.

12:3. Even the sympathetic Jeremiah had not attained

to Christian perfection in his attitude toward bitter and unreasonable foes.

13:18. Tell the king and the queen-mother to take a very low seat. The queen-mother often had great influence at court.

13:23. The power of habit.

15:1. Not even Moses and Samuel, the two greatest intercessors before the days of Jeremiah, could now avert the captivity of Judah.

15:10. Did Jeremiah's mother also turn against him with the other members of the family?

16:18. Cf. Isa. 40:2 for the fulfillment.

17:9. Jehovah alone knows how to reward and punish men; for none but He knows the secrets of men's hearts.

18:1-4. The potter might well throw the disappointing vessel on the scrap heap; but he graciously makes of it the best vessel possible under the circumstances.

18:5-12. Men cannot get God in a corner, and force Him to do something unworthy of His perfection.

20:9. Jeremiah had the marks of a true prophet.

23:13 f. Idolatry and adultery found in the prophets of Samaria and Jerusalem.

25:26. *Sheshach* an enigmatical name for Babylon. Cf. 51:41.

26:11. Notice that the priests and the prophets prosecute Jeremiah before the princes and the people.

27:1. See margin for correct reading.

27:2. For some time the prophet walked about Jerusalem with a yoke on his neck. Cf. Isa. 20:1 f.

27:6. Jehovah claims Nebuchadrezzar as His servant, and gives him authority over man and beast. Cf. Isa. 44:28; 45:1.

28:8 f. True prophets not given to soft speeches.

28:17. Hananiah died not over two months from the date of his false prophecy. Cf. 28:1.

29:8. Babylon, like Jerusalem, was full of false prophets and diviners. See verses 21-32.

31:20. Jehovah cannot forget Ephraim; for He is full of loving compassion.

31:26. We may well rejoice with the prophet over the delightful messages that came to him in visions of the night at this time.

31:29. Jeremiah proclaims the doctrine of *individual responsibility,* a doctrine which Ezekiel emphasizes as did no other prophet.

31:31-34. Jeremiah announces the advent of a new era in which religion shall be inward and spiritual, God's law being written in the heart rather than on tables of stone. In Christ Jesus we have the Mediator of the new covenant described by Jeremiah. See Hebrews 8: 1-13.

32:9-14. This narrative throws valuable light on the business methods of the time: money was weighed; two deeds were made, one of which was closed and sealed, while the other was left open; valuable documents were sometimes preserved in earthen jars. We do not know whether the deed was inscribed on clay tablets in Babylonian fashion, or on papyrus after the manner of the Egyptians.

32:27. See 32:17 and Matt. 19:26 for the answer.

32:36-44. Beautiful promises that must have gladdened the heart of Jeremiah.

33:11. Here is evidence that psalms were sung before the time of the Exile.

34:17. Ironical play upon the word *liberty.*

36:32. Perhaps Jer. 1—20 is substantially the roll that was composed in 604 B.C., though it is likely that brief passages may have been added to these chapters at a later time.

37:3. Zedekiah evidently had faith in Jeremiah's inspiration and piety.

38:10. Why take thirty men to lift one man out of a pit? Famine had almost done its work.

39:6 f. The last sight that Zedekiah beheld was the

slaughter of his own sons. He died in Babylon without having seen the city. Cf. Ezek. 12:13.

42:7. The prophet had to wait ten days before the message came from Jehovah.

44:19. The women seem to have been foremost in advocating and practicing idolatry.

46:11. Egypt's defeat by Nebuchadrezzar is decisive.

48:47. For the liberal attitude of this great prophet toward Gentiles, see 49:6, 39, and especially 12:14-17.

50:2—51:58. Whether originally composed by Jeremiah in its present form, or by one of his disciples later on in the period of the Exile, this long prophecy contains striking expressions of Jehovah's tender love for His people. See 50:6-8, 17-20, 33 f.

Babylon is likened to a hammer and a battle-axe. 50:23; 51:20.

LIFE OF JEREMIAH

I. From his Birth until the Conquest of Palestine by Nebuchadrezzar in 605 B.C. (4th year of Jehoiakim).

1. During Josiah's reign.
   a. Born in a priestly family at Anathoth, a little over three miles northeast of Jerusalem.
   b. Began to prophesy, while still a young man, in the thirteenth year of Josiah, 628 B.C. Picture his timidity and how God made him strong to speak the truth. Much of the material in Jer. 1—6 belongs to this period (Jer. 3:6). Jeremiah's zeal as a prophet seen in 6:10 f.
   c. Witnessed the great reformation in the eighteenth year of Josiah. Jeremiah familiar with the Pentateuch, especially the Book of Deuteronomy.

d. Was present at the funeral of the good king Josiah, and lamented over his death. 2 Chron. 35:25.

2. During the early years of Jehoiakim's reign.
   a. In danger of losing his life, in the beginning of Jehoiakim's reign, on account of faithful preaching. Read chapter 26 in full. Much of chapters 7—20 belongs to the early part of Jehoiakim's reign. See especially 7:1-20; 9:1 f.
   b. Jeremiah's life threatened by men of Anathoth. 11:18-23. His own family also against him. 12:5 f. Cursed by all. 15:10.
   c. Forbidden to marry. 16:2.
   d. Put in the stocks by Pashhur. 20:1 f. Outburst of the prophet's disappointment and indignation. 20:14-18.

II. From the Coming of Nebuchadrezzar in 605 B.C., to the Beginning of the Siege of Jerusalem in 589 B.C.

1. During the remainder of Jehoiakim's reign.
   a. Great victory of the Babylonians at Carchemish in 605 B.C. See Jer. 46:1-12. Jeremiah preaches submission to Babylon. Ch. 25.
   b. Attempt to capture and kill Jeremiah in the fifth year of Jehoiakim (604 B.C.). The roll of his prophecies was burned by Jehoiakim; but Jeremiah was commanded to reproduce it, and many other like words were added. Jer. 36:9-32.
2. Under Zedekiah.
   a. Jeremiah preaches submission to the king of Babylon throughout Zedekiah's reign. He announces to surrounding heathen kings and to Zedekiah that Nebuchadrezzar is to rule over the nations. Ch. 27.

b. Contest with Hananiah (594 B.C.) Ch. 28.
c. Contest by letter with false prophets in Babylon. Ch. 29.
d. As the Babylonians draw near to attack Judah, Jeremiah advises Zedekiah to submit to Nebuchadrezzar. Ch. 21.

III. Experiences During the Siege of Jerusalem, 589-7 B.C.

1. During the first stage of the siege, Jeremiah announces to Zedekiah the certain fall of Jerusalem. 34:1-7.
2. When the Chaldeans left the siege of Jerusalem to meet the army of Pharaoh-hophra, Jeremiah predicted their return to capture the city. The prophet was arrested in the gate of the city, as he was about to leave for Anathoth, and confined in a dungeon in the house of Jonathan the scribe. 37:3-15.
3. At his own request, the prophet is transferred by Zedekiah to the court of the guard. 37:16-21. (This court was in the king's house. Jer. 32:2.)
4. Shows faith in a return from exile by purchase of a field at Anathoth. 32:6 ff.
5. Jeremiah is accused of treason, and cast into a pit to die, but is delivered by an Ethiopian, and restored to the court of the guard. 38:1-13.
6. Private interview with Zedekiah in the temple. 38:14-28.

IV. Jeremiah's Experiences in the Period after the Capture of Jerusalem.

1. In chains as far as Ramah. Jer. 40:1. (For brief statement of Nebuchadrezzar's attitude to the prophet, see Jer. 39:11-14.)
2. Released by Nebuchadrezzar's general, and encouraged to remain in Judah. 40:2-5.
3. Dwells with the new governor, Gedaliah. 40:6.

4. After the assassination of Gedaliah, goes with Johanan to Bethlehem. 41:16-18.
5. Carried into Egypt by force. 42:1—43:7.
6. Predicts distress to Jews in Egypt, and the coming of Nebuchadrezzar. 43:8-13.
7. Earnest but futile effort of the aged prophet to wean the Jews from idolatry. Ch. 44.

LAMENTATIONS

This Book consists of five chapters, each of which, except the last, is an alphabetical poem on the Fall of Jerusalem. It must have been composed, shortly after 587 B.C., by some eye-witness of the siege, possibly by the prophet Jeremiah.

Each of the five elegies treats of the sorrows of captive Zion. There is considerable variety in the monotony of the grief, the short lines of the fifth chapter standing in marked contrast to the longer lines in the second and fourth. Captive Zion, though claiming that her sorrow is without parallel (1:12), yet recognizes the perfect justice of Jehovah in her fate (1:18). While the poet sometimes sinks into despair (5:22), he also comforts himself with thoughts of Jehovah's goodness and faithfulness (3:21-39).

EZEKIEL

INTRODUCTION

The ministry of Ezekiel continued for at least twenty-two years (593-571 B.C.). Like Jeremiah, he was a priest. He prophesied among the captives in Babylonia. His message before the Fall of Jerusalem was full of denunciation of sin, and warning of the approaching desolation of the city; after the destruction of Jerusalem his message became one of promise. Ezekiel emphasizes individual responsibility as no other prophet had done before him. His older contemporary, Jeremiah, taught the doctrine, though not with such freshness and force.

OUTLINE OF THE BOOK. (CF. DAVIDSON AND DRIVER.)

Superscription 1:1-3.

Introduction.—Preparation of the prophet for his work. 1:4—3:21.

1. Vision of God. 1:4-28.
   a. The four living creatures. 4-14.
   b. The four wheels. 15-21.
   c. The firmament and the throne of Jehovah. 22-28.
2. Call of the prophet, with encouragements and warnings. The prophet a sentinel. 2:1—3:21.
   a. Jehovah calls Ezekiel to speak His words to Israel. 2:1-7.
   b. Ezekiel commanded to eat the roll. 2:8—3:3.
   c. Jehovah promises to make Ezekiel bold and firm in the face of opposition. 3:4-11.
   d. Ezekiel brought by the Spirit into the pres-

ence of the captives by the river Chebar. 12-15.

e The prophet a watchman, with all the fearful responsibility attaching to such an office. 16-21.

A. The Approaching Fall of Jerusalem. 3:22—24:27. (All delivered prior to 587 B.C.)

I. A Group of Prophecies of 593 B.C., announcing the Fate of Jerusalem and Judah. 3:22—7:27.

Historical introduction to a group of prophecies: Ezekiel is to refrain from public preaching for a season. 3:22-27.

1. Three symbols of the destruction of Jerusalem. 4:1—5:4.
2. Announcement that Jerusalem, because of her unparalleled wickedness, is to be given up to famine and the sword and exile. 5:5-17.
3. Apostrophe to the land of Israel, announcing the impending disaster. Ch. 6.
4. Jehovah's threats and denunciations against the land of Judah grow in intensity, as its cup of iniquity becomes full to overflowing. The chain of the captor is forging. Ch. 7.

II. Group of Prophecies of 592 B.C., still dealing with the Guilt of Jerusalem and the Punishment which is Sure to Come. Chs. 8—19.

1. The prophet, in a vision, transported to Jerusalem, where he sees all its abominations and the punishments which Jehovah inflicts upon the sinners. Chs. 8—11.
   a. Four abominations in the temple. Ch. 8.
   b. Separation of the innocent from the guilty; the wicked are slain. Ch. 9.

c. Coals of fire cast over the city. Picture of the cherubim. Ch. 10.
d. The wicked inhabitants of Jerusalem to be slain or carried captive. Promise that the exiles will be gathered home, and that a new spirit shall be put within them. The prophet in vision brought back to Chaldea. Ch. 11.

2. Jerusalem will certainly fall; for it is exceedingly corrupt. Chs. 12—19.
   a. Two signs of the approaching capture of Jerusalem. 12:1-20.
   b. Against the prophets and prophetesses, who daub with untempered mortar and hunt for souls. 12:21—13:23.
   c. Against those who worship idols. Jerusalem is so wicked that destruction is inevitable. A remnant of Jerusalem's wicked inhabitants spared in order that the exiles may see that Jehovah could do no otherwise. Ch. 14.
   d. Jerusalem like a half-consumed vine branch. Ch. 15.
   e. Jerusalem a wanton harlot to be humiliated in the presence of her lovers. Ch. 16.
   f. The riddle of the twig and the two eagles. The covenant-breaking Zedekiah shall be carried to Babylon. Ch. 17.
   g. "The soul that sinneth, *it* shall die." Ch. 18.
   h. Lamentation over the princes of Israel. Ch. 19.

III. Group of Prophecies of the year 591 B.C., developing the same Scheme. Chs. 20—23.

1. For His name's sake Jehovah has led sinful Israel, and for His name's sake He will yet bless them. 20:1-44.
2. Fire and sword against Jerusalem! Ezekiel commanded to sigh bitterly, to wail and to

smite his hands together, in view of the drawn sword in the hand of the king of Babylon. 20:45—21:32.

3. Jerusalem, full of guilt and uncleanness, must be melted and purified in the furnace. Ch. 22.
4. Samaria and Jerusalem vile harlots. Ch. 23.

IV. The Siege of Jerusalem begun. Death of Ezekiel's Wife and its Lesson. Ch. 24. (B.C. 589.)

B. Prophecies Against Heathen Nations. Chs. 25—32. (Various dates. Cf. Isaiah, Chs. 13—23, and Jeremiah, Chs. 46—51.)

I. Against Four Small Nations,—Ammon, Moab, Edom, Philistia. Ch. 25.

II. Against Tyre, the Mart of Nations. Chs. 26—28. (B.C. 587.)

III. Against Egypt. She is to be Given into the Hand of Nebuchadrezzar. Chs. 29—32. (588-586 B.C.)

C. Prophecy of Israel's Restoration. Chs. 33—48. (Delivered after the Fall of Jerusalem.)

I. Concerning the Land and People of Israel. Chs. 33—39.

1. The prophet's doctrine of Individual Responsibility. Ch. 33.
2. Jehovah's flock to be delivered from false shepherds and placed under the Second David. Ch. 34.
3. While Edom lies desolate, the land of Israel is to be reinhabited by Israel. Chs. 35, 36.
4. Dead Israel brought to life. Ephraim and Judah reunited. Ch. 37.

5. Jehovah triumphs over all enemies. Chs. 38, 39.

II. Restoration of Divine Worship, with attendant Blessings. Chs. 40—48. (573 B.C.)

(An ideal picture not to be taken literally, but full of lessons. Ezekiel, in vision, is transported to Jerusalem, where a heavenly guide shows him the city and temple.

Higher Criticism of the Pentateuch is affected by our views as to this section, the Radical critics contending that Ezekiel's scheme for the temple worship antedates the priestly legislation in the Pentateuch.)

1. Description of the New Temple. Chs. 40—43.
2. Who may enter the Temple, and how. Chs. 44—46.
3. The Temple a source of blessing and the center of the land of Israel. Chs. 47, 48.

NOTES ON SPECIAL PASSAGES IN EZEKIEL

1:10. Of the four faces which each of the four living creatures had, one was the face of a man, another the face of the king of beasts, another that of the chief beast of burden, and the last that of the king of birds.

1:18. The rims full of eyes suggest the omniscience of God.

1:22. The firmament over the head of the living creature served as a platform for the throne of God.

1:26. Jehovah appears in human form seated on a throne. Ezekiel falls upon his face before the glory of Jehovah.

2:7. The prophet must speak Jehovah's message, whether men will hear or whether they turn away.

2:8—3:3. This vision is very suggestive to the modern preacher: Can he do anything better for himself and his hearers than to eat the Book of God?

3:8 f. It is sometimes necessary to be stern and uncompromising.

3:14. A hint of the excitement and anguish that sometimes moved the souls of the prophets when under the Spirit's power.

3:16-21. The sentinel must not only watch but also warn of approaching danger.

3:22-27. Ezekiel's ministry seems to have been comparatively quiet and removed from public gaze. In the presence of the elders he performed many symbolical acts which set them to thinking. Ezekiel seems to have used the pen even more than the tongue.

6:7. Notice how often Ezekiel uses the expression, "Ye shall know that I am Jehovah," or, "Thou shalt know that I am Jehovah." The judgments which He brings down upon sinners will be evidences of His deity.

7:4. Cf. 5:11; 7:9; 8:18. There are times when Jehovah must let justice have its way.

7:26. If men refuse to hear Jehovah's prophets, they may ask in vain for revelation in the time of their perplexity.

8:3. A vivid description of the experience of the prophet in a trance or ecstasy.

9:4. The pious were to receive a mark upon their foreheads, that the destroyer might not touch them.

10:2. Jehovah means to burn Jerusalem with fire.

11:13. When in his vision Ezekiel beheld Pelatiah lying dead, he besought Jehovah to spare the remnant of Israel. Like Jeremiah, Ezekiel loved his people and prayed for them.

11:19. Cf. 36:26-28 for a fuller statement of the promise of a new heart. Jeremiah and Ezekiel unite in proclaiming that the religion of the future is to be more truly spiritual.

12:13. The blind Zedekiah died in Babylon, without ever having seen the city.

12:22. The people complained that Ezekiel's predictions had not been fulfilled: the prophet announces the approaching fulfillment.

13:17. There were false prophetesses in Israel who were perhaps more dangerous than the false prophets.

14:14. It is rather singular that Daniel, who was yet a young man, should be named along with the patriarchs Noah and Job as a remarkably righteous man. The suggestion that some ancient worthy by the name of Daniel is meant lacks confirmation. Cf. 14:20; 28:3.

14:22. Not a pious remnant.

17:18. Breaking a covenant is a sin.

18:2. This proverb was invented by the Jews to make it appear that the calamities under which they were suffering were due to the sins of their fathers.

Ch. 18. In chapters 18 and 33 Ezekiel presents in striking fashion his doctrine of Individual Responsibility. His teaching may be put briefly as follows: (1) No man is necessarily under the dominion of the character and conduct of his ancestors: he can become a wicked man, even though his father was righteous; he may become a righteous man, even though his father was wicked. Jehovah will reward or punish him according to his own deeds, and not on account of the conduct of his ancestors. *Heredity* does not destroy freedom and moral responsibility. (2) No man is necessarily a slave to his own past conduct: he can break away from a righteous life and perish; he can break away from a wicked past and live. *Habit* is not any more omnipotent than heredity.

19:4. Jehoahaz.

19:9. Jehoiachin.

20:9. It is a characteristic doctrine of Ezekiel that Jehovah wrought for His name's sake. He did not wish to be misunderstood by the nations of men; hence He made bare His mighty arm, lest His name should be profaned among the nations.

21:6. As the final destruction of Jerusalem drew near, Ezekiel's soul was agitated and distressed. See verses 12 and 14.

22:23-31. Jehovah explains why He had to destroy

Judah and Jerusalem. Prophets, priests, princes and people were sunk in sin.

24:15-18. The prophet's personal sorrow could not interfere with his prophetic ministry.

26:7-14. It would seem that Tyre's fate was for some reason deferred. See Ezekiel 29:17-20.

33:11. One of the greatest verses in the Bible. Jehovah swears that he has no pleasure in the death of the wicked.

33:32. Ezekiel seems to have been a pleasing speaker.

34:15. Jehovah the shepherd of Israel. Observe that the Second David is also their shepherd (34:23). Cf. Psalm 23 and John 10.

36:22 f. Israel does not deserve forgiveness and restoration; but Jehovah works for the sake of His own holy name.

36:25. Ceremonial cleansing of the Old Testament. No reference to the baptism of the New Testament.

37:12. This promise of Israel's revival shows that the thought of a resurrection of dead persons was not foreign to Ezekiel's thinking. Cf. Daniel 12:2.

Chs. 38 and 39. We are in the realm of apocalypse here, and do not find it easy to identify Gog and Magog.

47:1-12. One of the most inspiring passages in the Old Testament. From Jehovah's temple there flows a stream ever deepening and bearing life where death formerly reigned.

DANIEL

INTRODUCTION

Daniel was of royal or at least noble birth (1:3). He was a fine specimen of physical manhood, and had shown marked ability and made substantial progress in learning (1:4) when he was carried captive by Nebuchadrezzar in 605 B.C. (1:1 f). He was perhaps twenty years of age, and had grown up in the midst of the great religious revival of Josiah's reign. To the influence of this revival he may have owed much of the stability and firmness of his religious character. He was trained in "the learning and tongue of the Chaldeans" for the king's service, and soon established a great reputation for learning and wisdom. (1:20 f; Ezek. 14:14; 28:3.) So great were his faithfulness, ability, and attainments that Nebuchadrezzar soon "made him to rule over all the province of Babylon and to be chief governor over all the wise men of Babylon" (2:48), and later suffered rebuke at his hands apparently without resentment. During the intervening reigns of Evil-merodach (562-560), Neriglissar (560-556), and Nabonidus (555-538) we hear nothing of him, and he seems to have lost his position and fallen out of public notice. But at the feast of Belshazzar the queen remembers him (5:11 f), and when called, he shows the old time fearlessness and wisdom. Darius the Mede recognized his ability, and, notwithstanding his great age, made him the chief of a board of three presidents, and "thought to set him over the whole realm" (6:2 f). In religion, too, he still manifests the same uncompromising faithfulness, boldly disobeying the king's decree and not even closing his windows to avoid detection. He lived to 534 B.C., the third

year of Cyrus (10:1; cf. 1:21), being perhaps ninety years of age and still active (6:28).

The date and authorship of the Book of Daniel are matters of heated controversy. The old view, still held by Conservative scholars, maintains that the Book was written by Daniel himself, or some one of his younger contemporaries with possible later enlargement of some of the detailed description of the struggle between the Ptolemies and the Seleucid kings of Antioch. The view advocated by many modern scholars fixes the date at about 167 B.C. This destroys its character as prophecy and makes it history related under the mystical forms of an apocalypse. While many of the historical difficulties have been cleared up, on some points we are still in ignorance of the facts.

The Book of Daniel had a marked effect on the Book of Revelation and upon all early Christian literature. The work is written partly in Hebrew, partly in Aramaic. Note the doctrine of the resurrection in 12:2.

OUTLINE OF THE BOOK

A. History of Daniel. Chs. 1—6.

I. Daniel's Youth and Education. Ch. 1.
- (1) He with others carried captive to Babylon. 1 f.
- (2) His education and faithfulness. 3-17.
- (3) His proficiency. 18-21.

II. Nebuchadnezzar's Image-Dream. Ch. 2.
- (1) The Chaldeans, failing to tell and interpret the dream, are ordered to be slain. 1-12.
- (2) Daniel stays the execution, discovers the dream in a vision, and relates and interprets it to Nebuchadnezzar. 13-45.
- (3) As a consequence, Nebuchadnezzar acknowledges the greatness of the God of

the Hebrews, and greatly honors and advances Daniel and his companions. 46-49.

III. The Faithfulness of Daniel's Companions. Ch. 3.

(1) The great image of gold dedicated on the plain of Dura, and all commanded to worship it. 1-7.

(2) The three Hebrews refuse to bow down and are cast into the fiery furnace. 8-23.

(3) They are miraculously preserved and delivered from the power of the flames. 24-27.

(4) As a consequence, Nebuchadnezzar again acknowledges their God, makes a decree to his honor, and again advances these men. 28-30.

IV. Nebuchadnezzar's Tree-dream related in the form of a Decree to all Peoples of the Earth. Ch. 4.

(1) Introduction to the decree; the God of Israel great and powerful. 1-3.

(2) How the wise men failed to interpret the dream. 4-7.

(3) How the dream was related to Daniel, who interpreted it and exhorted the king to reform. 8-27.

(4) The fulfillment, and its effect on Nebuchadnezzar. 28-37.

V. Belshazzar's Feast (538 B.C.). Ch. 5.

(1) The reveling and sacrilege of the feast. 1-4.

(2) The handwriting on the wall and the failure of the wise men to interpret it. 5-9.

(3) Daniel's interpretation and the fulfillment. Belshazzar is slain and "Darius the Mede" receives the kingdom. 10-31.

VI. Daniel in the Den of Lions. Ch. 6.

(1) Daniel again elevated to high political position by Darius the Mede. 1-3.

(2) Other officers in envy induce Darius to make a decree, and Daniel is caught violating it. 4-11.

(3) The king reluctantly orders Daniel cast into the lions' den; but he is miraculously delivered, and his enemies are cast into the den. 12-24.

(4) Darius's decree favoring the God of Daniel. 25-28.

B. Visions of Daniel. Chs. 7—12.

I. The Vision of the four Beasts (first year of Belshazzar). Ch. 7.

(1) The vision. Four great beasts, differing one from another, come up out of the sea. Before "one that was ancient of days," seated upon a throne, the books were opened and the beasts were judged, and "one like unto a son of man" came and received an universal and everlasting kingdom. 1-14.

(2) Interpretation of the vision. 15-28.

II. Vision of the Ram and the He-goat (at Susa in the third year of Belshazzar). Ch. 8.

(1) The vision. 1-14.

(2) Gabriel interprets the vision to Daniel. 15-27.

III. Daniel's Prayer (first year of Darius the Mede, 538 B.C.). Ch. 9.

(1) Understanding from the prophecy of Jeremiah that the time of the restoration was almost at hand, Daniel confesses the sins of his people and earnestly prays for forgiveness and restoration. 1-19.

(2) Gabriel reveals to him that his supplication had been heard and the restoration was at hand, and foretells the advent of "an anointed one" and another destruction of Jerusalem. 20-27.

IV. Daniel's last Vision (by the Tigris in the third year of Cyrus). Chs. 10—12.

(1) At the conclusion of twenty-one days of fasting, a heavenly messenger appears to Daniel, explains why he had tarried so long and encourages him. 10:1—11:1.

(2) He foretells the struggles of Persia and Greece. 11:2-4.

(3) The struggles of the kings of the South (Ptolemies) and the kings of the North (Seleucidae). 11:5-29.

(4) A king of the North (Antiochus Epiphanes) will oppress the chosen people, exalt himself and afflict other countries. 11:30-44.

(5) But he shall come to an end, and the Israelites shall rise again; then the Messianic age. 11:45—12:4.

(6) The time of the fulfillment is explained to Daniel in enigmatical terms. 12:5-13.

HAGGAI

INTRODUCTION

We know nothing more of the prophet than the facts given in his book. There is a possible inference drawn from 2:3 that as a boy he had seen the former temple, was carried into exile, and had returned an aged man. He encouraged Zerubbabel and Joshua to complete the second temple. His discourses were all delivered in the second year of Darius Hystaspis, 520 B.C. The prophecy consists of four sections, each bringing a message from Jehovah to the Jews in Jerusalem.

OUTLINE OF THE BOOK

I. **A Burning Reproof for Selfishness and how such Reproof Bore Fruit.** 1:1-15.
   a. The land lies waste, because, while building your own houses, you have left the house of Jehovah in ruins. 1:1-11.
   b. Zerubbabel and the people resume work on the temple. 1:12-15.

II. **Promise that this New House, though inferior in appearance to Solomon's Temple, will yet surpass it in Glory.** 2:1-9.

III. **The Curse on the land now turned into Blessing.** 2:10-19.

IV. **While Rulers of Nations shall fall, Zerubbabel shall be a chosen Signet.** 2:20-23.

ZECHARIAH

INTRODUCTION

Zechariah was of the priestly family of Iddo, and was one of the exiles who returned from Babylon. The prophet is fearless in preaching righteousness, yet wonderfully sympathetic. For the prophetic activity of Haggai and Zechariah, see Ezra 5:1 f.; 6:14.

The first eight chapters belong to 520-518 B.C. Some critics refer chapters 9—11 to the age of Ahaz (B.C. 735), and chapters 12—14 to the time of Jeremiah (B.C. 606), while other critics refer the last six chapters as a whole to the third and second centuries B.C. Some of the best commentators hold to the unity of the Book. The period between 516 B.C. and 458 B.C. is one on which the Bible history is almost silent. The youthful Zechariah of 518 B.C. probably composed chapters 9—14 in later life.

OUTLINE OF THE BOOK

Introduction.—Return to Jehovah. 1:1-6.

A. Messages of Encouragement to the Builders. Chs. 1—8.

I. A Series of Eight Visions, with two Messianic Prophecies. 1:7—6:15.

1. The horseman among the myrtle trees. 1:7-17. (Jehovah is preparing to comfort Zion.)
2. The four horns and the four smiths. 1:18-21. (Judah's oppressors to be broken.)
3. The measuring line. The nations shall be gathered in. Ch. 2. (Jerusalem to be filled with inhabitants; Jehovah Himself its wall.)

4. Satan accusing the high priest. Ch. 3. (The priest forgiven, cleansed, and anointed, becomes a sign of the Messiah, Jehovah's servant the Branch.)
5. The golden candlestick. Ch. 4. (The royal and priestly lines channels for the Spirit.)
6. The flying roll. 5:1-4. (Curse on the thief and the liar.)
7. The woman in the ephah. 5:5-11. (Banishment of Wickedness.)
8. The four chariots. 6:1-8. (Jehovah ready and able to quiet all opposition.)
9. The crowning of the high priest. 6:9-15. (Union of the royal and priestly offices in the Branch.)

II. About Fasting. 7:1—8:23.

(Fasting to be converted into feasting. If the restored nation will obey Jehovah and deal justly and truly, the fasts of exilic days will be merged into days of joy and gladness, because back of all is God's love.)

B. The Burden of Hadrach and other Heathen Cities, together with Messages of Mingled Promise and Warning for Israel. Chs. 9—11.

1. While many heathen cities are to be smitten, Jehovah will protect His land. 9:1-8.
2. Zion's King enters, bringing peace and universal dominion. Israel to be delivered from captivity and made victorious over all foes. 9:9-17.
3. In contrast with helpless idols, Jehovah will send rain upon the land, and will deliver, assemble, and lead His chosen people. (Judah and Ephraim now united.) Ch. 10.
4. Wicked rulers to be punished. Since the na-

tion reject the true Shepherd, they will be delivered to an unfaithful shepherd. Ch. 11.

C. A Group of Prophecies Concerning Israel. Chs. 12—14.

(N.B.—Zechariah uses *Israel* to designate the people who returned, whether they were of Judah, or of the other tribes.)

1. Judah and Jerusalem, by divine aid, will be able to resist all enemies. 12:1-9.
2. Great mourning in Jerusalem over the "Pierced" One. 12:10-14.
3. Jerusalem to be cleansed of idols and false prophets. 13:1-6.
4. The shepherd shall be smitten, and the greater part of the flock cut off. Those that remain shall be the people of Jehovah. 13:7-9.
5. After a terrible chastisement, Jerusalem shall be transformed, and, under the protection of Jehovah, shall be the center of worship for the world. Ch. 14.

MALACHI

INTRODUCTION

The name means "my messenger," a very suitable name for a prophet; yet some hold that the prophecy is anonymous. The common view, that Malachi was the name of the author, is more probable. Malachi was probably contemporary with Nehemiah, inasmuch as he rebukes the same evils which disturbed Jewish social life in the days of Ezra and Nehemiah. (Compare Malachi's doctrine of the preservation of a faithful remnant with that of Isaiah.)

OUTLINE OF THE BOOK

Title 1:1.

Introduction.—Jehovah's love for Israel, though called in question, is seen in the history of Israel and Edom. 1:2-5.

I. Neglect of Jehovah by Israel, especially the Priests. 1:6—2:9.

1. The priests offer worthless and unacceptable sacrifices on the altar of Jehovah. 1:6-9.
2. Complete rejection by Jehovah of such worthless sacrifices at Jerusalem, with the statement that all over the world acceptable sacrifices shall be offered before Him. 1:10-14.
3. Having despised the noble covenant of the priesthood, having perverted justice and led the people astray, the priests themselves are to be rendered contemptible. 2:1-9.

II. Taking of Heathen Wives, and Divorcing of Jewish Wives Forbidden. 2:10-16.

III. Skepticism Rebuked. 2:17—4:3.

1. The day of the Lord will separate between the righteous and the wicked, and will surely come to priests and laity alike. 2:17—3:6.
2. Bring in the tithes which you are withholding, so that Jehovah may "pour out a blessing" upon the land. 3:7-12.
3. Quit skeptical murmuring; for God will consume the wicked and preserve the righteous. 3:13—4:3.

Conclusion.—Keep the law of Moses, and wait for the forerunner, who will promote love and unity. 4:4-6.

PROPHECIES CONCERNING CHRIST IN THE OLD TESTAMENT

These studies properly belong to the department of Old Testament Theology, but the subject is of such importance as to justify this preliminary treatment in a general course on the Old Testament.

We cannot hope to discover and discuss all of the Messianic prophecies, but we can direct attention to the most important, treating of them in four great periods.

First Period: The Ages Before Moses

I. The First Gospel (Protevangelium). Gen. 3:14 f.

The curse pronounced against the serpent carries with it a promise of blessing for the human race. Observe that verse 15 teaches clearly three things:

1. There shall be perpetual enmity between the posterity of the woman and that of the serpent.
2. Wounds shall be received on both sides.
3. Victory will come to the seed of the woman.

Satan used the serpent in the garden as his tool. The New Testament makes it plain that the real agent in the first temptation was the Devil. See Rev. 12:9; 20:2. Paul evidently has in mind Genesis 3:15, when he writes to the Christians at Rome, "And the God of peace shall bruise Satan under your feet shortly." Rom. 16:20. The expression, "He shall bruise thy head, and thou shalt bruise his heel," would suggest a personal conflict between Satan and a

single representative of Eve's posterity. We who live after the terrible struggle between the Devil and the Son of man can now see that this was God's purpose and meaning.

II. The Blessing of Shem. Gen. 9: 26 f.

The contents of these verses may be summed up as follows:

1. Ham is cursed as a slave in the person of his son Canaan.
2. Japheth inherits the blessing of wide room, a symbol of unbroken prosperity.
3. Shem is to be preëminent in religion. Jehovah will be known as the God of Shem. There is dispute as to the meaning of the clause, "And let him dwell in the tents of Shem." It perhaps means, "And let Japheth dwell in the tents of Shem," i.e., let Japheth share the religious privileges of Shem.

III. The Promise to Abraham. Gen. 12: 1-3.

This call of Abram guarantees to him certain great favors:

1. A land selected by Jehovah.
2. A numerous posterity.
3. The unfailing protection of Jehovah.
4. Abram himself is to be a channel of rich blessing for the whole world.

How inspiring to the patriarch's soul those ringing words, "Be thou a blessing!" The careful student should compare with this first statement of Abram's call the frequent repetition of the divine promises to the father of the faithful. See Gen. 13: 14-18; 15: 4, 5; 17: 1-8; 18: 17-19; 22: 15-18.

The world owes much to Abraham. Jews, Mohammedans and Christians dwell

with perennial interest upon the story of his strong faith and loving obedience. But great as Abraham was in himself, his greatest contribution to the world comes through his posterity: "In thy seed shall all the nations of the earth be blessed." In the early days it might not be clear to the student of Genesis whether God purposed to concentrate in one single individual in Abraham's line the blessing for all mankind, or whether his descendants collectively would prove a blessing to the earth. Both ideas are true; the Jews have been the teachers of religion and morality to the world, and Jesus is their noblest contribution to mankind. We can now see clearly that God meant to gather up into one person all the blessings of the Abrahamic covenant, and that this person was none other than His only begotten Son. Cf. Gal. 3:8, 16.

The blessing of Abraham was handed on to Isaac. Gen. 17:21; 26:24. Then, later, the electing love of God designated Jacob as the heir of the promises made to Abraham and Isaac. Gen. 28:12-15; 35:9-12.

IV. The Blessing of Judah. Gen. 49:8-12.

The inspiring parting blessing of the patriarch Jacob assigns the first rank to Judah and Joseph. Sore persecution had come upon the favorite son of Jacob; but the richest fruitfulness would be his in the coming ages. Judah is designated as a royal tribe. Judah is a lion, and must needs be king in the earth. He will be preëminent among his brethren. The ruler's staff shall rest between his feet. There is much discussion among commentators as to the meaning of the expression, "until Shiloh come."

Of the many views which have been advanced, we name only two:

1. Until Shiloh (the peaceful one) come.
2. Until he come whose it is [to reign]. Ezekiel 21:27 is thought to favor the latter interpretation.

Without presuming to settle this exceedingly difficult question, we desire to call attention to the remainder of the tenth verse. Judah is to hold the scepter, and his dominion shall include foreign peoples. David and his greater Son sprang from this princely tribe. The Apostle John plainly has a reminiscence of Judah's blessing in the language of one of the elders concerning the book closed with seven seals: "Behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof." Rev. 5:5. For the first and only time in history, the best qualities of the lion and the lamb were united in the character of Jesus Christ.

SUMMARY OF MESSIANIC ELEMENT IN GENESIS

1. Victory is promised to the seed of the woman.
2. Shem is exalted over his brethren in the worship of the true God.
3. Abraham, selected as the heir of Jehovah's covenant blessing, is to become a blessing to all the families of the earth. The blessing of Abraham is inherited first by Isaac and then by Jacob.
4. Judah is designated as the princely tribe, from whom shall arise a ruler of peoples.

Observe that the promise of redemption attaches itself first to the seed of the woman, then more specifically to the line of Shem, then

yet more definitely to Abraham, Isaac, Jacob, and Judah. Just after the fall of our first parents through the deceit of Satan, emphasis is laid upon the crushing defeat which will one day overtake the serpent. In all the subsequent prophecies in Genesis, emphasis rests upon the positive blessing to be conferred upon mankind through the family which Jehovah has chosen as the channel through which His redeeming love shall flow. Much is said of the growth and prosperity of this chosen family; but in all the more important prophecies emphasis is laid upon the world-wide sweep of the divine purpose to bless.

Second Period: The Age of Moses

The chosen family has at length become a nation. It is in bondage in the land of Egypt. But faith in the God of Abraham has not entirely disappeared among his descendants. After long waiting, the God of the patriarch raises up a deliverer who becomes the leader and lawgiver of Israel. The haughty king of Egypt falls before the mighty strokes of Jehovah's arm. Israel is conducted to Sinai, and there receives a national constitution which recognizes Jehovah as King and the tribes of Israel as His subjects.

I. Israel is Adopted as Jehovah's First-born Son. Ex. 4:22 f.

Jehovah thus takes Israel under His protection as a son. The fatherhood of Jehovah is beautifully set forth in the Song of Moses. Deut. 32:6-10.

II. The Nation Israel is to become a Kingdom of Priests. Ex. 19:3-6.

Holy Israelites are priestly ministers to mediate between Jehovah and the nations. As kings,

they are to overcome all opposition to the reign of God. This priesthood of Israel is as wide in its sweep as that of Christians at the present time. See 1 Pet. 2:9; Rev. 1:5 f. This universal priesthood of Israelites in its union with kingly dignity reminds us of the priest-king of Psalm 110, a conqueror who moves to victory at the head of an army of volunteers. The people of Israel seem never to have realized the dignity of their high calling as kings and priests unto God. In like manner, the universal priesthood and kingly power of Christians receive far too small an emphasis in the thought and conduct of believers.

III. The Conquering Star. Num. 24:17-19.

These are the words of the heathen seer, Balaam, and should be studied in connection with all the oracles recorded in Num. 23 and 24. Having been called to curse Israel, Balaam ends by describing the rise of a great conqueror out of Jacob who shall subdue all opposition. Political dominion, such as Balaam predicts, was obtained by David. In him the words of Balaam received a fulfillment. David was a type of the Messiah, and those interpreters are probably right who see in the reign of Christ the ultimate fulfillment of Balaam's prediction.

IV. The Prophet Like Moses. Deut. 18:9-22, especially verses 18 and 19.

Do these words refer primarily to the Messiah, and to Him alone? Interpreters are much divided on this point. In the context the aged lawgiver urges his people to depend upon the word of prophecy for guidance, rather than on sorcerers, wizards, and necromancers. Jehovah will not leave His people without light, but will surely guide them by the word of proph-

ecy. False prophets may arise to lead the people astray, and it will be necessary to apply rigid tests before accepting a prophet as the spokesman of Jehovah. Viewed in the light of the context, verses 18 and 19 might be understood as pointing to a single successor of the prophet Moses, or to a line of successors, who would speak with the same authority true words from God. This line of prophets would, of course, culminate in Jesus of Nazareth. The author is unable to resist the impression that the greatest prophet of the old covenant is here speaking of his antitype in the new dispensation, and that verses 18 and 19 really point directly to the Teacher who first realized in Himself perfectly the mission of a prophet. Cf. John 5:46; Acts 3:22-26; 7:37; John 6:14.

EXCURSUS: TYPES OF CHRIST IN THE PENTATEUCH

A type may properly be defined as a person, institution, or event in the Old Dispensation which was designed to prefigure a corresponding person, institution, or event in the New. The hand of God so shaped the history and institutions of His ancient people as to teach the men of that earlier time, in an imperfect way, truths which would be more clearly set forth in the life and teaching of His only begotten Son. Souls of deep spiritual insight must have derived valuable instruction from these types, and to us, who can compare type with antitype, they still have much of stimulus and instruction.

Among *personal* types in the Pentateuch, we may name Adam, Melchizedek, and Moses. Adam as the head of humanity, who brought sin and woe upon all his descendants by transgression, is a type of Jesus, the head of redeemed humanity, who recovered all that was

lost, by His atoning death and His life of perfect obedience. Cf. Rom. 5:12-21.

Melchizedek, a royal priest, to whom Abraham paid tithes, was a type of the unique priesthood of Jesus Christ. In his dignified isolation, the king of Salem more clearly foreshadowed the priesthood of Jesus than did Aaron and his sons. Cf. Heb. 7.

Moses, the prophet, to whom God spoke face to face, was fitted to be a type of Him through whom God would make a perfect revelation of His nature and purposes. The coming Prophet would be *like* Moses.

Among typical *events* we may name the Exodus and the journey to Canaan. The incident of the brazen serpent, which illustrates the saving power of bare faith in God's promised means of deliverance, typified salvation through faith in the crucified One. A look at the Cross for the purpose of securing salvation from the taint and penalty of sin appears just as foolish to many people as did a look at the brazen serpent for the purpose of recovery from the deadly bite of fiery serpents.

The Pentateuch is especially rich in *ritual* or ceremonial types. The Epistle to the Hebrews is an inspired commentary on the significance of the Mosaic ceremonial system. The author shows at every point the immense superiority of the Christian antitype, or substance, over the Jewish type, or shadow. The tabernacle, with its furniture, prefigured the permanent realities of the Christian system. But care must be taken lest one fall into mere caprice and foolish conceit in the comparison of the Mosaic symbols with the higher things of Christian theology.

Of all the truths taught with more or less clearness in the sacrificial system of the Pentateuch, the doctrine of the value of vicarious suffering is the most important. It prepares us to understand the language of the Baptist when he says, "Behold the Lamb of God, that taketh away the sin of the world." It enables us to compre-

hend the connection between the shedding of blood and the remission of sins, as set forth by the author of Hebrews.

It is interesting to observe that the Old Testament *prophets* laid hold on these types, and prepared the way for the New Testament doctrine and application of the Mosaic system by a thoroughly *spiritual* interpretation of many important types. A notable instance is found in Isaiah 53:7, 10, where the expiation wrought by the sacrificial lamb is transferred to the Servant of Jehovah. It is impossible to find, even in the New Testament, a clearer statement of the doctrine of the substitutionary suffering of the Christ than is contained in Isaiah 53.

We cannot help asking ourselves whether the prophets and other pious men among the ancient Hebrews understood fully the types of Christ. It is almost certain that they encountered the same obscurity here that confronted them in predictive prophecy. The wisest and most spiritual, no doubt, seized many great truths from both type and prediction. To many they must have been obscure and unintelligible. To us, if we compare type and antitype, they are valuable not only for devout meditation, but for a more complete view of the thought of God in the plan of human redemption. The eternal realities of that redemption can be better understood by finite minds in connection with the shadows and preparatory symbols by which God first brought before the mind of man His gracious purpose to cleanse and redeem fallen men.

SUMMARY OF MESSIANIC ELEMENT IN THE AGE OF MOSES

1. Israel is adopted as Jehovah's first-born son.
2. This chosen nation is not only to be a holy people, but a kingdom of priests. Other peoples are to receive blessings from Jehovah through the mediation of these royal priests.

3. An object lesson in right worship is set up by Moses in the midst of Israel. This system of teaching by symbolism is intended not only for Israelites, but for all mankind. God gives the pattern, which is to be followed with great care.
4. Out of Israel will arise a conqueror, able to overcome all opposition. He will maintain the kingdom for Israel.
5. Jehovah will provide a Prophet like Moses through whom His message will be delivered to the world.

The student will observe that these scattered threads of prophecy are not as yet gathered into a single cord. The contemporaries of Moses could not be sure that these detached promises and predictions would ever find their complete fulfillment in a single individual, who would for the first time realize in Himself the high calling of Israel as Jehovah's firstborn, the royal Priest among the nations, and who would also be the complete embodiment of what was highest and best in the Mosaic sacrificial system, the conquering King and the supreme Prophet of all time.

Third Period: David and the Messianic Psalms

After the death of Moses, the voice of prophecy almost ceased until the rise of Samuel. Joshua, the constant attendant of Moses at the tabernacle, a great general and leader, did not succeed to the prophetic office of his great predecessor. For several centuries, Israel saw no prophet of commanding influence. With Samuel a new era begins. Called to the prophetic office while yet a youth, he gave himself largely to the training of young men. He is both seer and prophet in one, being consulted by the people as to minor matters that call for more than ordi-

nary insight and foresight, and at the same time having in his hands the work of advancing the Kingdom of God among the chosen people.

Samuel's pious mother closed her prayer of thanksgiving with words that look to the future:

> "Jehovah shall judge the ends of the earth;
> And He shall give strength unto His king,
> And exalt the horn of His anointed."
> (1 Sam. 2:10.)

The anointed one is here a king. It is not at all necessary to suppose a later addition here by another hand. The words are a prediction, and not a reference to Saul, or David, by a writer of later times.

Samuel inaugurated a revival of religion which finally unified the dissevered tribes of Israel. It was Samuel who anointed both Saul and David. In David's eyes this anointing made the person of Saul inviolable. He was Jehovah's "Messiah." All the world knows how poorly Saul's life and character corresponded to the dignity of his office as Jehovah's anointed. David, too, came far short of the glory of his calling; but his piety was deep and genuine, and he recovered from the slough into which he had fallen.

In the full tide of his prosperity, David expressed the wish that he might build a temple for Jehovah. In connection with this wish, Messianic prophecy took a new turn.

A. The Covenant With David

2 Samuel 7:11-16. (Compare 1 Chron. 17:10-14.)

The main elements in this promise are:

1. A house to Jehovah shall be built by David's son.
2. Jehovah shall build for David a house by es-

tablishing his son on the throne and adopting him as the son of Jehovah.

3. The throne of David shall stand forever.

In Nathan's message to David, the Old Testament blessings of peace, prosperity, and stability are emphasized, but the spiritual blessing is not excluded. The perpetuity of David's line is guaranteed in Nathan's prophecy, and this aspect of the promise is emphasized by the author of Psalm 89. In a time of misfortune and distress, the psalmist reminds Jehovah of His promise not to reject the house of David. It is plain to us now that the temporal rule of national kings descended from David ceased with the Fall of Jerusalem in 587 B.C. Through his greater Son, and through Him alone, David has an eternal throne.

In his last words, David reverts to the sure promise of God concerning his house.

"The God of Israel said,
The Rock of Israel spake to me:
One that ruleth over men righteously,
He shall be as the light of the morning, when the sun riseth,
A morning without clouds,
When the tender grass springeth out of the earth,
Through clear shining after rain.
Verily my house is so with God;
For He hath made with me an everlasting covenant,
Ordered in all things, and sure:
For all my salvation and all my desire,
Will He not make it to grow?"
(2 Sam. 23:1-5.)

We are not surprised to find in the Psalter many echoes of the covenant with David.

B. The Messianic Psalms

I. The Messiah as King.

1. Psalm 110 is one of the most important. In this David speaks as a prophet, and describes the victorious career of a priest-king. Images are drawn from the raising and equipment of armies, the progress of battles, etc., without, however, identifying the priest-king with David. Our Lord's use of the psalm in Matthew 22:41-46 will forever oppose this view. Compare Hebrews 1:13; 5:5 f. The Lord of whom the psalmist spoke:
   a. Is a king and priest.
   b. His rule, though opposed by foes, is backed by the power of Jehovah.
   c. His followers are volunteers.
   d. His victory will be complete.

   Both the Old Testament and the New give an emphasis to the kingly and conquering power of Christ greater than modern thought is accustomed to give.
2. Psalm 2.
   a. Rebellious assembly of the heathen. 1-3.
   b. Jehovah scorns his antagonists. 4-6.
   c. The Messiah recounts Jehovah's decree to give Him universal dominion. 7-9.
   d. Psalmist exhorts all to make their peace with Jehovah and His Son. 10-12.

   Psalm 2 probably refers to the Messiah directly and alone, without the aid of type. Such language, if used of David, would be excessive hyperbole. The psalmist is speaking as a prophet, just as in 110. Verse 7 does not seriously militate against this view, as it points to the time when Messiah received His dignity of sonship. This does not oppose the eternal

sonship, being a vivid manner of portraying the dignity of Jehovah's Christ as His Son. The enthronement of Jesus is here set forth. Cf. Acts 13:33; Rom. 1:4. The plotting of the rulers was fulfilled in Herod and Pilate. Acts 4:24-28.

3. Psalm 72. According to DeWitt's outline, the kingdom here described is:
   a. Righteous. 1-4.
   b. Perpetual. 5-7.
   c. Universal. 8-11.
   d. Benign. 12-14.
   e. Prosperous. 15-17.

   There is no good reason for denying to Solomon the authorship of this beautiful psalm. The kingdom here described is pictured in images that would naturally suggest themselves in a peaceful, prosperous reign, such as the first half of Solomon's. But of whom is the psalmist speaking? Certainly not of a mere Israelitish king, unless we allow an extreme use of hyperbole. The king is none other than David's greater son, the Prince of Peace. The absence of quotation in the New Testament is no serious objection to this view.
4. Psalm 45. A song of love and marriage. Whether typical, or directly Messianic, is a matter of dispute. Difficulty of referring verse 6 to Solomon, Ahab, or Jehoram. Difficulty of carrying throughout the direct and sole reference to Messiah. The psalm is certainly Messianic in one or the other sense. Cf. Heb. 1:8.
5. Other Royal Psalms.

   Psalm 24 (Antiphonal) describes the entrance of the ark, the symbol of Jehovah's presence, into the city of David. Whether or not a type in the strict sense, this is suggestive

of the triumphant entrance of the Christ into the heavenly Zion after His resurrection.

Psalms 20 and 21, especially the latter, speak of Israel's king in such a manner as to suggest the promise to David in 2 Sam. 7. Psalm 89 laments the overturning of David's throne, and reminds Jehovah of His ancient promise.

II. The Suffering Messiah.

1. Psalm 22, the chief representative of the Passion Psalms. Cf. Isaiah 52:13—53:12. The fashion now to locate the psalms of suffering in the Exile, or in the Maccabean period. David's sufferings when persecuted by Saul or fleeing from Absalom prepared him to sing of that Sufferer, who, though innocent, would endure the heaviest pains and indignities. We know of no Old Testament saint, not even Jeremiah, of whom this entire psalm could be written. The wonderful fulfillment in the crucifixion of our Lord encourages many to look upon the psalm as strictly prophetic of Him, and not as primarily describing some typical sufferer. If the psalmist is a type of Christ, then his *experiences* prefigured those of the Man of Sorrows; if he was speaking as a prophet, then his *words* described Golgotha, and that alone.
   a. The suffering of Christ. 1-21.
   b. The glory that should follow. 22-31. Note the many details fulfilled in the crucifixion.
      (1) Language of first verse used by the Saviour on the cross.
      (2) The mockings of the rulers, as in verses 7 f.
      (3) Weakness, exhaustion and thirst, as in verses 14 f.
      (4) Piercing of hands and feet, as in verse

16. (See margin of Revised Version.)
(5) Nakedness and emaciation, as in verse 17.
(6) Double fulfillment in verse 18.

Verse 22 quoted in Hebrews 2:12. Second half of verse 25 not easily applicable to our Lord. This psalm designed by the Spirit of God to describe Calvary. These points of agreement not mere coincidences.

2. Psalm 69 only typically Messianic. In verse 5, the speaker makes confession of personal sin. Verse 9, however, was especially true of Jesus. Cf. John 2:17. Also verse 21. Cf. John 19:28-30.
3. Psalm 41, like 69, typically Messianic. Not all the words of the psalmist applicable to Christ. Cf. verse 4. But verse 9 had a fulfillment in Judas.

III. The Ideal Man.

1. Psalm 8. Cf. Heb. 2:6-9. The dignity and conquering power of man, lost by Adam, was first recovered by Jesus.
2. Psalm 16. Cf. Acts 2:25-31; 13:35-37. The victory over Sheol and the corruption of the grave first won by our Lord Jesus. The words of David never fully realized before the resurrection of our Lord.
3. Psalm 40. Cf. Heb. 10:5-7. The ideal servant who delights to do God's will, and who declares perfectly the righteousness of God before men, is first seen in perfection in our Lord Jesus.

IV. Missionary Psalms.

Psalms 47, 67, 96—100, 117. All these psalms point to the extension of Jehovah's rule to all people, glad service being paid Him by all the

earth. We now know that this was to come about in connection with the Messiah, who was Immanuel (God with us).

(Our treatment of the Psalms is topical rather than chronological, some of the psalms quoted being late.)

SUMMARY

1. The Messiah appears in the Psalms as a King. Psalm 110 adds the fact that he is also a Priest.
2. A group of psalms picture the sufferings of Christ, most of them by virtue of the typical relation of the psalmist to Christ, but Psalm 22 is probably a direct prophecy of the Great Sufferer.
3. The Messiah is pictured as the Ideal Man, in fellowship with God and ruling over nature.
4. Many psalms announce the extension of Jehovah's rule to all nations.

EXCURSUS ON JOB AND PROVERBS

In his darkness and distress, Job felt keenly the seeming anger of God. He longed for God to speak and defend him. At length, he became fully persuaded that the righteous God would vindicate him after death.

Job felt the need of a mediator between God and himself. This deep-seated longing of the soul could not go forever unsatisfied. It is fully met in our Messiah.

The 8th chapter of Proverbs pictures Wisdom as Jehovah's companion at creation, and as taking special delight in the sons of men. This classic passage helped to pave the way for the doctrine of the Word who was with God and who *was* God.

Fourth Period: The Writing Prophets

A. A Brief Summary of the Messianic Element in the Prophets before Isaiah

1. Joel (about 830-810 B.C.), in connection with rich temporal blessings for God's people, predicted the outpouring of the Holy Spirit upon all classes, and promised salvation to all who would call on the name of Jehovah. Joel 2:28-32. Great judgments were to fall on the peoples in rebellion against Jehovah; those who were incorrigible would be completely destroyed, while for Judah the future had a bright prospect in store. The outpouring of the Spirit came at Pentecost, and there has been a partial fulfillment of the judgments pronounced against opposing nations; but Joel's language will, perhaps, never be entirely fulfilled until the final judgment.
2. Jonah (about 800 B.C.) went forth as a foreign missionary to Nineveh. The success attending his preaching was in itself a prophecy of the spread of Jehovah's religion over the earth. The compassion of Jehovah toward the heathen brought forcibly to the minds of His worshipers the ancient promise made to Abraham that in him should all the families of the earth be blessed.
3. The ministry of Amos (c. 760 B.C.) was chiefly an appeal to the conscience, and an announcement of impending judgment. Amos 9:11-15, however, predicts the restoration of the fallen tabernacle of David and the return of prosperity to Jehovah's people. There would be a captivity of Israel, but there would also be a return to the land of Jehovah and a

renewal of the perpetual mercies of their God.

4. Hosea (c. 750-725 B.C.) marks the transition in the deepening of the Messianic idea from the earlier prophets to Isaiah and Micah, in whom the Messianic hope flowers forth gloriously.
   a. Like Amos, he predicts that the kingdom of Israel will cease; but he looks forward to a brighter day when the children of Israel shall be as the sand of the sea in number, when they shall be accepted of the living God as His sons, and when Judah and Israel shall recognize the same head. Hosea 1:10—2:1.
   b. Hosea's personal experience with an unfaithful wife, whom he took back into his home, is an object lesson of God's forgiveness toward Israel. Their spiritual adultery must lead them into exile and bitter sorrow; but Jehovah promises to betroth Israel to Himself "in righteousness and in justice, and in lovingkindness, and in mercies." Hosea 2:2—3:5, especially 2:19, 20, and 3:5. Paul shows how the promise in 2:23 may be extended so as to include Gentiles. Romans 9:25 f.
   c. Hosea 11:1 received its highest fulfillment in the return of Joseph and Mary with the babe Jesus from Egypt into Palestine (Matt. 2:15). See Broadus, *Com. on Matthew,* for the correct interpretation. Jesus is the antitype of Adam, of Israel, and of David.
   d. Jehovah's compassion will not allow Him to cast off Ephraim forever. Hosea 11:8-11.
   e. Jehovah promised to heal Ephraim's backslidings and to restore his prosperity. Hosea 14:1-9.

In general, the earlier prophets describe clearly a terrible captivity of Jehovah's people to be followed by a return to their own land, where they were to enjoy the Divine blessing. The everlasting love and compassion of Jehovah are repeatedly described, and the future enlargement of Israel is clearly set forth. The person of Messiah, however, is not distinctly brought before the reader. Isaiah and Micah will have much to say of the character and work of Messiah Himself.

B. The Messianic Element in Isaiah and Micah

I. The Messiah and His Kingdom (chiefly in Isaiah 1—39 and Micah).

1. Isaiah 7:10-17, especially verse 14. Many scholars think that the sign to Ahaz would have been incomplete without the birth of a child (Immanuel) in his day. So they spend much labor in searching for a possible identification? Was it a son of Ahaz, like Hezekiah? Was it a son of Isaiah himself? All such search seems idle. If there was a miraculous conception of a type of Christ in these early days, all record of the details has been lost. We can plant ourselves squarely on Matthew 1:23 and say, Here is the complete fulfillment of the prediction in verse 14. Jesus is, indeed, *Immanuel,* God with us.
2. Isaiah 9:1-7. For a historic background, recall the invasion of Pul in 734 B.C., when the northern and eastern districts were laid waste. This same region was to be illuminated with supernatural light. In contrast with those troublous times, there would come a time of joy and peace. Cf. Matt. 4:12-17.

Study the names in Isaiah 9:6:

a. Divine Wisdom—"Wonderful Counsellor."
b. Divine Power—"Mighty God."
c. Divine Fatherhood—"Everlasting Father."
d. Divine Peace—"Prince of Peace."

Chapter 9 emphasizes the *divinity* of the coming deliverer.

The Messiah shall be more than man.

3. Isaiah 11:1-10 emphasizes the *humanity* of the Son of David.
   a. His lowly origin. 1.
   b. His possession of the Spirit of Jehovah, who equips Him for His work. 2.
   c. His skill and fairness in administering justice. 3-5.
   d. His reign introduces the era of perfect peace. 6-9.
      Cf. Rom. 8:18-25.
   e. The Gentiles will flock to the Messiah. 10.
4. Isaiah 16:5. One delighting in justice and lovingkindness is to sit on the throne of David. He is none other than the Son of 9:1-7 and the Davidic Ruler of 11:1-10.
5. Chapter 32, particularly verses 1-5 and 15-18, depicts a state of things that could be realized under no king other than the Messiah.
6. Micah 5:2-9, especially verses 2-4.

   The great ruler of Israel is to come from Bethlehem. He will be a shepherd of Jehovah's flock, and shall be great unto the ends of the earth. He will deliver Jehovah's people from all foes.

II. The Suffering Servant and His Redemption (Isaiah 40—66). (Cf. Ps. 22.)

Pay particular attention to the word "servant" in Isaiah 40—66. Delitzsch likens it to a

pyramid: (1) Whole nation of Israel—base of pyramid; (2) pious kernel of the nation; (3) Second Israel, Messiah—apex of the pyramid.

1. Isaiah 42:1-12.
- a. His Divine call, anointing, and mission. 1.
- b. Manner in which He shall perform His work. 2-4.
  - (1) Gentleness and mercy. 2 f.
  - (2) Perseverance. 4.
- c. Resources of the Omnipotent One at the command of the Servant. 5, 8, 9.
- d. His twofold mission. 6.
  - (1) To restore the Jews.
  - (2) To enlighten the Gentiles.
- e. Gracious character of the Servant's work. 7.
- f. Song of praise to Jehovah on account of the Servant's great work. 10-12.

2. Isaiah 49:1-13.
- a. The Servant's divine call and the promise of Jehovah. 1-3.
- b. Seeming failure does not cause the Servant to despair. 4.
- c. The Servant's gracious work wonderfully extended so as to include the Gentiles. 5 f.
- d. The gathering of scattered Israel due to the Servant. 7-13.

3. Isaiah 50:4-11.
- a. Attending constantly upon the teachings of the Lord Jehovah, the Servant knows how to comfort others. 4.
- b. Patience, endurance, and confidence of the Servant under persecution. 5-9.
- c. Contrast between the safety of those who obey the Servant and the sad fate of the disobedient. 10 f.

This chapter might be interpreted as refer-

ring to a prophet, or the order of prophets, but more properly describes the prophetic work of the Messiah.

4. Isaiah 52:13—53:12. The highest peak in the mountain range of Messianic prophecy.
   a. Astounding contrast between the humiliation and the exaltation of the Servant of Jehovah. 52:13-15.
   b. "Rejected of men." 53:1-3.
   c. The Servant's sufferings vicarious. 4-6. Substitution clearly taught.
   d. The Servant, innocent as a lamb, goes to death without resistance. 7-9.
   e. Jehovah, pleased with the work of His suffering Servant, will bestow upon Him all honor, and the Servant will be satisfied with the results of His travail. 10-12.

   Observe the close connection between Chapters 53, 54 and 55. The Servant finishes His redemptive suffering, and brings healing and justification to all who will accept it. Chapter 54 calls upon the Lord's people to rejoice over the wonderful growth of the spiritual Israel as a result of the Servant's work. Chapter 55 throws wide open the door to every thirsty soul. "Whosoever will, let him take the water of life freely."
5. Isaiah 61:1-11. Cf. Luke 4:16-21.
   a. Twofold work of the Anointed. 1-3.
      (1) Work of mercy—preaching, comforting, setting free.
      (2) Work of judgment—year of vengeance upon the foes of God. Most of our Lord's work on earth was a manifestation of His mercy. Toward the close of His ministry, He gave the foes of

His reign clear warnings of the day of vengeance that is to come.

b. The true Israel of God will reap prosperity, prestige, and joy as a result of the Messiah's ministry. 4-9.

c. The Anointed One rejoices in His saving ministry. 10 f.

III. Predictions of the Future Growth of Jehovah's Kingdom and the Prosperity of Jehovah's City.

(The person of Messiah not always in these pictures.)

1. Isaiah 2:2-4 (Cf. Micah 4:1-5). The world is to get its religion from Zion. Happy transformation among warring nations to be wrought by the spread of the true religion. This wonderful program in process of fulfillment; but our eyes yet turn with longing to the future.

2. Isaiah 4:2-6. Picture of Zion after the judgment of God has removed sinners. Partial fulfillment at the Restoration; but we await the complete fulfillment.

Note the first appearance of the figure "the sprout of Jehovah," probably referring to the Messiah, who would spring up in Israel. It is certain that later on this word "sprout," or "branch" (Heb. *tsemah*), referred to the coming Deliverer. Cf. Jer. 23:5; 33:15; Zech. 3:8; 6:12. A similar idea is found in Isaiah 11:1, where two kindred Hebrew words are used. Observe that the prophet's words, as compared with 2:1-4, are here joined more closely to the chosen nation, and the blessing of the future is only for a holy remnant. (Cf. 10:20-23).

3. Isaiah 12:1-6, a picture of songs and rejoicing in Zion. Partial fulfillment in the Restoration in 535 B.C., but the words were not exhausted in the quickly vanishing joy of the returned exiles.
4. Isaiah 19:18-25, especially verses 24 f.

   The mighty empires, Egypt and Assyria, were representative of all the heathen world. These two unite with Israel in the worship of Jehovah. What but the power of the Holy Spirit could have made an Israelite of the time of Sennacherib speak of Israel's oppressors in this generous way?
5. Isaiah, Chapters 25 and 26, especially 25:6-8.

   The weak city of Zion has a mighty Protector, who will overthrow the oppressing capital of the heathen world. He will make a feast for all nations in Zion, remove the veil from their eyes, wipe away all tears, and will destroy death.
6. Isaiah 28:16. In Zion is safety from the overflowing waters. A precious corner-stone has been firmly laid. Christ is the chief corner-stone. Ps. 118:22; 1 Peter 2:6-8.
7. Isaiah 33:17-24. Zion safe against hostile attack, because of the presence of Jehovah.
8. Isaiah, Chapter 35.

   The returning exiles enjoy the favor of Jehovah, who works wonders by the way, so that the people enter Zion with singing. The happier days of the Messiah certainly suggested by these promises.
9. Isaiah, Chapters 40—66, repeatedly describe the glories of the city of Jehovah and the people of Jehovah, often in connection with the work of the Servant.

   We name a few passages:

a. Isaiah 40:1-11. The Lord Jehovah will come to Zion. Get ready a highway for the King.
b. Isaiah 49:14-26. Zion not forgotten of Jehovah. The scattered people of Jehovah will yet enjoy His favor.
c. Isaiah 52:1-12. Good news for captive Zion.
d. Isaiah 54. Zion greatly enlarged as a result of the Servant's sufferings.
e. Isaiah 60 and 62. Two pictures of the future glory of Zion.
f. Isaiah 65 and 66, especially 65:17-25; 66:10-14. The most distant future will reveal the safety and the glory of Zion.

C. Messianic Prophecy in the Period after Isaiah

I. Prophets of the Decline (Later Assyrian and Early Chaldean Period).

1. *Zephaniah* (reign of Josiah, about 630 B.C.) Almost all his prophecy has reference to the future of Israel and the nations. He emphasizes several ideas.
   a. A great judgment is coming. Ch. 1.
   b. Humble prayer may secure safety for the righteous during the period of distress, and even among the heathen many will turn to Jehovah in worship. Ch. 2.
   c. The terrible distress of the future has a twofold aim:
      (1) To lead the heathen to redemption.
      (2) To purify Zion. Ch. 3.
2. *Habakkuk* (reign of Jehoiakim, 609-600 B.C.) Chapter 3 describes a grand Theophany which leads to the redemption of God's people. Many passages in the Old Testament picture Jehovah

Himself as coming to deliver His people. The real fulfillment seen in the Incarnation and the work of Christ.

3. *Jeremiah.*
   a. Prophecy of the return, spiritual worship, and the ingathering of the Gentiles. Jer. 3:14-18. In the period of future blessing, not even the ark will be needed; for the worship will be spiritual rather than ceremonial. The Gentile nations will turn from idols and join themselves to Israel and Judah. Cf. Jer. 12:15-17; 48:47; 49:6, for further promises to the nations.

      Jer. 16:14-21 describes the gathering of all the dispersed people of Jehovah to the promised land, and the consequent conversion of the nations to Israel's God.
   b. Prophecy of the Branch. Jer. 23:1-8, especially verses 5 f. Jehovah will gather His scattered flock, and give to them shepherds, and will feed them. He will raise unto David a righteous Branch (sprout), who shall reign as King, and His name shall be "Jehovah our Righteousness." Cf. Is. 4:2; 7:14. See Jer. 33:14-26 for another prophecy of the Branch who is to grow up unto David. The people are also to be called "Jehovah our Righteousness." The Old Testament blessings of a faithful king and the Levitical priesthood are the main elements in the picture of future prosperity.
   c. The Second David. Jer. 30:9, 21. Chapters 30 and 31 describe the Northern tribes as brought back to Jehovah, and not wholly swallowed up by the heathen. Israel and Judah reunited shall serve Jehovah their

God and David their king. The king shall have access to Jehovah. Like a shepherd, Jehovah will lead His people, and they shall be satisfied with His goodness. Jer. 31:10-14.

d. The New Covenant. Jer. 31:31-34; 32:36-44. Jehovah will write His law not on tables of stone, but in the hearts of His people. He will reveal Himself to each soul, and will take away all sin. The prophet sees the new covenant in force after the close of the Exile amid the restored captives in the land of Israel.

After six centuries, God sent His Son to walk among the children of these exiles, and through Him made a new covenant. Worship is made thoroughly *spiritual* by Jesus. Cf. Hebrews 8:7-13. In a sense possibly different from what the man Jeremiah may have imagined, the message which God gave him is fulfilled in the Christian dispensation. The Spirit of God revealed through him the passing away of the Mosaic covenant and the Mosaic ritual.

II. Prophets of the Exile (605-535 B.C.)

1. *Ezekiel* (593-571 B.C.)
   a. The return and the new heart. Ezek. 11:16-20. Cf. 36:25-36.
   b. The wonderful cedar sprig. Ezek. 17:22-24.
   c. False rulers give way to Him whose right it is to reign. 21:26 f.
   d. Unfaithful shepherds removed before the true Shepherd, the Second David. 34:11-31.
   e. The resurrection of dead Israel to be followed by the reunion of divided Israel. Ch. 37.
   f. Overthrow of Gog. Chapters 38 and 39.

g. The stream that gives life. 47:1-12.

2. *Daniel* (602-534). All world kingdoms founded on brute force go down before the spiritual kingdom of God.
   a. The four kingdoms in Chapters 2 and 7: (1) Babylonian; (2) Medo-Persian; (3) Greek; (4) Roman.
      (a) Dan. 2:44, a high note of Messianic prophecy. Beware lest the external features of the heavenly kingdom receive an undue prominence. Observe that this kingdom is to be set up by the God of heaven; hence it may be called, as in Matthew, "Kingdom of Heaven," or, as in Mark, "Kingdom of God." The emphasis in Daniel 2:44 is on the indestructibility of the Kingdom of Heaven. Cf. Matt. 16:18.
      (b) Dan 7:13 f. The person of Messiah appears clearly in this great prophecy. He is the Son of man who receives the kingship from the Ancient of Days, the God of human history. As Jesus employed the phrase, "Son of man," it pointed not only to His humanity, but also to His Messianic dignity set forth in Dan. 7:13. Cf. Matt. 16:27; 24:30; 25:31; 26:64; John 1:51; 3:13.
   b. The seventy weeks of 9:24 ff is a crux not yet satisfactorily solved. Hengstenberg thought that the period commenced with the rebuilding of the walls of Jerusalem in 444 B.C.; others think of Ezra's return in 458 B.C. Possibly we ought to take the number as symbolical, without regard to mathematical accuracy.

Chapter 11 of Daniel is taken up largely with the bitter struggle between Egypt and Syria for the possession of Palestine.

c. Dan. 12:1-3. A prophecy of the resurrection of individuals; the righteous to be rewarded, and the wicked to be punished. Some put the emphasis on *many* in verse 2, as if it taught that *some* would not rise at all. We cannot claim that this verse teaches a resurrection for every one that dies; neither can it be justly claimed as teaching that some of the dead will never be raised.

III. Prophets of the Restoration.

1. *Haggai* (520 B.C.) The 2d chapter of Haggai contains two predictions that may be classed as Messianic.
   a. 2:6-9. The "desire of all nations" means the things desired by all nations, such as silver and gold. The glory of the second temple pictured in rich colors. Verse 9 points to the true glory of the second temple, viz., that in it Jehovah would give peace.
   b. 2:21-23 reminds us of the overthrow of the world kingdoms in Daniel. Zerubbabel here stands in a representative capacity, just as David does in Hosea, Jeremiah, and Ezekiel. Zerubbabel was the heir of David's throne.
2. *Zechariah* (520 B.C. and on, perhaps, for many years.)
   a. The Earlier Prophecies of Zechariah (520-518 B.C.)
      (1) Chapter 2 predicts the glory of Jerusalem See especially verses 10 f. Cf.

Zech. Ch. 8, particularly verses 3-5 and 20-23.

(2) The Prophecies of the Branch or Sprout. Zech. 3:8 f and 6:12 f. Joshua a type of Christ, as priest, Zerubbabel as ruler. Union of the two offices in Christ predicted. Ch. 4 also represents the two olive trees as furnishing a supply of oil for the seven lamps.

b. Zechariah's Later Ministry. 9—14.

(1) 9:9-17, especially verses 9 f. Entry of Zion's lowly King. This seems to be a direct prophecy of the Messiah, and was fulfilled in the triumphal entry.

(2) 11:4-14, especially verses 12 f, fulfilled in the sale of Jesus by Judas.

(3) Chapter 12, especially verse 10. The great mourning over the pierced One. Cf. John 19:37. Zech. 13:1 points to the fountain opened for sin.

(4) 13:7-9, especially verse 7. The smitten Shepherd. Cf. Mt. 26:31 f.

(5) Chapter 14, especially verses 8 f., 20 f. Jerusalem the center of the world's worship. The Messianic glory set forth by imagery of the older covenant.

3. *Malachi.* 2:17—4:6 should be studied, especially 3:1-3 and 4:4-6. Observe two points: (1) The Angel of the Covenant shall come to judge and reprove sinners; (2) Elijah will come to prepare for the King's advent.

SUMMARY OF THE MESSIANIC ELEMENT IN THE PROPHETS

1. The Kingdom of God shall be established in all the earth.
2. The King is man, and, at the same time, more than man. He will be David's son, and, at the same time, "God with us."
3. The Servant of Jehovah will win redemption for men through suffering. He will rise to the highest exaltation.
4. Jehovah's purposes of grace for His people are all centered in the Messiah, through whom their safety and future blessedness will be attained.

Both the sufferings of Christ and the glories that shall follow are most fully set forth in the roll of Isaiah.

CONCLUDING WORD

The trickling stream of promise, which took its rise in Eden on the day when sin first broke the harmony between God and man, gradually grew in depth and volume with the passing centuries until it became a mighty river of blessing, a glorious gospel of hope that cheered the faithful in earlier ages. To us the same great truths are made clearer and surer by the advent of the Messiah and His perfect life, His sublime death, and His glorious resurrection. Many kings and righteous men longed to see the wonders of His reign, and died in hope. We, too, are "prisoners of hope"—He will come again!

BIBLIOGRAPHY OF THE OLD TESTAMENT

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18. Orelli, *The Twelve Minor Prophets.* Conservative and able.

V. Higher Criticism of the Old Testament.

1. Orr, *The Problem of the Old Testament.* An excellent book to begin with. Dr. Orr did much to stem the tide of the more destructive criticism.
2. Green, *The Higher Criticism of the Pentateuch.* Thoroughly conservative.
3. Green, *The Unity of the Book of Genesis.* The fullest and ablest treatment of Genesis from the point of view of a conservative.
4. Robertson, *The Early Religion of Israel.* A striking book by an able moderate critic with conservative tendencies.
5. Kuenen, *The Hexateuch.* A very able presentation of the radical view.
6. Carpenter and Harford-Battersby, *The Hexateuch,* 2 vols., 1900. The standard work in English in exposition of the documentary analysis in detail. Costly.
7. Cheyne, *Founders of Old Testament Criticism,* 1893. An interesting and informing account of

the leaders in critical study of the Old Testament.

8. Gunkel, *The Legends of Genesis,* 1907. A brilliant work by a radical scholar.
9. Wiener, *Pentateuchal Studies.* Conservative and original.
10. Eiselen, *The Books of the Pentateuch,* 1916. One of the most recent discussions by a competent critic. Dr. Eiselen presents the arguments for and against the traditional view. The same author treats *The Psalms and Other Sacred Writings,* 1918, and *The Prophetic Books of the Old Testament,* 1923.
11. Cheyne, *Origin and Religious Contents of the Psalter,* 1891. Radical, but learned.
12. Robertson, *The Poetry and Religion of the Psalms,* 1898. An able and comprehensive treatment in reply to the radical contention as to the late date of the Psalter.
13. Cheyne, *Introduction to the Book of Isaiah,* 1895. Carries the analysis of the Book of Isaiah to an extreme.
14. *The Polychrome Bible.* New translations on the basis of radically changed texts.
15. Kyle, *The Problem of the Pentateuch,* 1920, supports the Mosaic authorship.
16. Gray, *Old Testament Criticism,* 1923. Gives the more liberal view.

VI. Old Testament History.

1. Price, *A Syllabus of Old Testament History,* 1890. A justly popular manual by a conservative scholar.
2. Blaikie, *A Manual of Bible History.* One of the best of the older books.
3. Kittel, *A History of the Hebrews,* 2 vols., 1895. A valuable work by a moderate critic.
4. Stanley, *History of the Jewish Church,* 3 vols.

Written in brilliant style by an English follower of Ewald.

5. Ottley, *A Short History of the Hebrews,* 1901. A good introduction to Old Testament history by a moderate critic.
6. H. P. Smith, *Old Testament History,* 1903. A strong book by an able American representative of the radical school.
7. Wade, *Old Testament History,* 5th edition, 1907.
8. Sanders, *History of the Hebrews,* 1914. A valuable manual by a moderate critic.
9. Peritz, *Old Testament History,* 1915. A creditable production by a moderate critic.
10. Tidwell, *The Bible Period by Period,* 1923. An excellent treatment by a conservative scholar.

VII. Old Testament Theology.

Davidson, *The Theology of the Old Testament,* 1904, is the standard treatment of the subject.

Other books on the subject are as follows: Piepenbring, *Theology of the Old Testament,* 1893; Bennett, *The Theology of the Old Testament,* 1896; Schultz, *Old Testament Theology,* 1898; Peake, *The Religion of Israel,* 1908; Burney, *Outlines of Old Testament Theology,* 3rd edition, 1910; Loisy, *The Religion of Israel,* 1910; Welch, *The Religion of Israel under the Kingdom,* 1912; Robinson, *The Religious Ideas of the Old Testament,* 1915; Knudson, *The Religious Teaching of the Old Testament,* 1918.

VIII. Sidelights on the Old Testament.

1. Price, *The Monuments and the Old Testament,* 1924. Within brief compass, Prof. Price tells the story of the discovery and decipherment

of the Egyptian and Assyrian monuments, and then proceeds to turn a flood of light on the Old Testament history. An excellent manual for students.

2. Rogers, *The Cuneiform Parallels to the Old Testament,* 1912. Full and accurate, and accompanied with much valuable introduction and comment.
3. Barton, *Archæology and the Bible,* 1916. Scholarly and interesting. Dr. Barton shows how debated questions are regarded by both conservative and radical critics.

From a large number of books in this department of research we name the following: Hilprecht, *Explorations in Bible Lands,* 1903; Jeremias, *The Old Testament in the Light of the Ancient East,* 2 vols., 1911; Kyle, *The Deciding Voice of the Monuments in Biblical Criticism,* 1912; Schrader, *The Cuneiform Inscriptions and the Old Testament,* 2 vols., 1885, 1888; Sayce, *The Higher Criticism and the Monuments,* 1894; Sayce, *Records of the Past,* 6 vols., 1888-92; McCurdy, *History, Prophecy and the Monuments,* 3 vols., 1894-1901; Rogers, *A History of Babylonia and Assyria,* 2 vols., sixth edition, 1915 (a great work); G. A. Smith, *A Historical Geography of the Holy Land,* 1894; Clay, *Light on the Old Testament from Babel,* 1906; Clay, *The Amorites,* 1919; Eckenstein, *A History of Sinai,* 1921; Kyle, *Moses and the Monuments,* 1920; Baikie, *The Life of the Ancient East,* 1923; Frazer, *Folklore in the Old Testament,* 1923; Clay, *The Origin of Biblical Traditions,* 1923; Smith, W. W., *The Students' Geography of the Holy Land,* 1924.

IX. The Old Testament and Comparative Religion.

1. Berry, *The Old Testament among the Semitic Religions,* 1910. A comprehensive and sane discussion.
2. W. R. Smith, *The Religion of the Semites,* second edition, 1894. Original and interesting, if somewhat radical.

Other books worthy of mention: Barton, *A Sketch of Semitic Origins,* 1902; Curtiss, *Primitive Semitic Religion To-day,* 1902; Cook, *The Laws of Moses and the Code of Hammurabi,* 1903; Marti, *The Religion of the Old Testament,* 1907; Rogers, *The Religion of Babylonia and Assyria,* 1908; Cook, *The Religion of Ancient Palestine in the Second Millennium B. C.,* 1908; H. P. Smith, *The Religion of Israel,* 1914; Jastrow, *Hebrew and Babylonian Traditions,* 1914; Barton, *The Religion of Israel,* 1918.

X. The Significance and Worth of the Old Testament.

1. Mack, *The Preacher's Old Testament,* 1923. A scholarly treatment by one who loves the Bible.
2. G. A. Smith, *Modern Criticism and the Preaching of the Old Testament,* 1901. George Adam Smith is equally at home in the pulpit and in the professor's chair.
3. Badé, *The Old Testament in the Light of To-day,* 1915. Original and trenchant, but radical in tone.

The following are worthy of study: (1) Liberal: Peters, *The Old Testament and the New Scholarship,* 1902; McFadyen, *Old Testament Criticism and the Christian Church,* 1903; Kent, *The Origin and Permanent Value of the Old Testament,* 1906; Vernon, *The Religious Value of the Old Testament,* 1907; Jordan, *Biblical*

Criticism and Modern Thought, 1909; Eiselen, *The Christian View of the Old Testament,* 1912; Peake, *The Bible—Its Origin, Its Significance, Its Abiding Worth,* 1913; Lewis, *The Old Testament in the Twentieth Century,* 1923. (2) Conservative: Cook, *God's Book Speaking for Itself,* 1923; Phelps, *The Human Element in the Bible,* 1923; Dargan, *The Bible Our Heritage,* 1924.

XI. Treatises on Special Groupings of the Books.

A. The Pentateuch.

1. Kent, *The Messages of Israel's Lawgivers,* 1902. Professor Kent is a prolific author in the Old Testament field. He is a liberal critic. His books are widely used in America. He also has a later treatment of the legislation entitled *Israel's Laws and Legal Precedents,* 1907.
2. Wright, *Scientific Confirmation of Old Testament History,* 1906. Extended discussion of the Deluge in the light of modern science, together with briefer treatment of other topics.
3. Dawson, *Modern Science in Bible Lands.* Good book by a reverent scientist.
4. Davis, *Genesis and Semitic Tradition.* Sober examination of the relations between the early chapters of Genesis and the monuments.
5. Gordon, *The Early Traditions of Genesis,* 1907. An extended treatment by a reverent liberal.
6. Boardman, *University Lectures on the Ten Commandments.* Excellent academic discourses.
7. Dale, *The Ten Commandments.* Vigorous talks to plain people.

B. The Historical Books.

1. Kent, *Israel's Historical and Biographical Narratives,* 1905. Helpful, but must be read with discrimination.

2. McFadyen, *The Messages of the Prophetic and Priestly Historians,* 1901. Popular and attractive.

Among other books we call attention to the following: Crockett, *A Harmony of Kings and Chronicles;* Girdlestone, *Deuterographs,* 1894; Little, *The Royal Houses of Israel and Judah,* 1901; Kent, *The United Kingdom,* 1899; Kent, *The Divided Kingdom,* 1897; Hunter, *After the Exile,* 2 vols., 1900.

C. The Poetical Books.

1. Gordon, *The Poets of the Old Testament,* 1913. A good treatment of the poetry of the Old Testament by a mediating scholar.
2. Cheyne, *Job and Solomon, or the Wisdom of the Old Testament,* 1887. A valuable work by a radical critic.
3. Cheyne, *The Historical Origin and Religious Ideas of the Psalter,* 1891. Learned, but puts all the Psalter in the Exile and later.

Among other books we name the following: G. A. Smith, *The Early Poetry of Israel,* 1912; Schmidt, *The Messages of the Poets,* 1911; Genung, *The Epic of the Inner Life,* 1891; Peloubet, *Studies in the Book of Job,* 1906; Blake, *The Book of Job and the Problem of Suffering,* 1911; Strahan, *The Book of Job,* 1913; Macleod, *The Afflictions of the Righteous;* Van Dyke, *The Story of the Psalms,* 1888; Thirtle, *The Titles of the Psalms,* 1904; Prothero, *The Psalms in Human Life,* 1905; Davison, *The Praises of Israel,* 1893; Binnie, *The Psalms: Their History, Teachings, and Use,* 1877; Davis, *Juda's Jewels,* 1895; Sharpe, *The Student's Handbook to the Psalms;* Dyer, *Psalm-Mosaics,* 1895; McFadyen, *The Messages of the Psalmists,* 1904; Kent, *The Songs,*

Hymns and Prayers of the Old Testament, 1914; Kent, *The Wise Men of Ancient Israel and Their Proverbs,* 1895; Genung, *The Words of Koheleth,* 1904; Griffis, *Lily Among Thorns,* 1895; Jastrow, *A Gentle Cynic,* 1919; Jastrow, *The Book of Job,* 1920; Allen, *Practical Lectures on the Book of Job,* 1923; Furneaux, *Book of Psalms,* 1923.

D. The Prophets.

1. Orelli, *Old Testament Prophecy.* A work of great value.
2. Kirkpatrick, *The Doctrine of the Prophets,* 1897. Excellent.
3. Davidson, *Old Testament Prophecy,* 1904. Interesting lectures by a brilliant and judicious scholar.
4. Robertson Smith, *The Prophets of Israel,* second edition, 1907. An eloquent discussion by an advanced critic.
5. Cornill, *The Prophets of Israel,* 1895. A strong book by a radical scholar.
6. Beecher, *The Prophets and the Promise,* 1905. Thoughtful book by a conservative.
7. Hengstenberg, *Christology,* 5 vols. A thesaurus of orthodox learning.
8. Briggs, *Messianic Prophecy,* 1886. Valuable to one who reads with discrimination.
9. Kent, *The Sermons, Epistles, and Apocalypses of Israel's Prophets,* 1910. An able treatment, but should be read with discrimination.
10. Sanders and Kent, *The Messages of the Earlier and Later Prophets,* 2 vols., 1898, 1901. An interesting paraphrase of the prophets.
11. Driver, *The Ideals of the Prophets,* 1915. A volume of scholarly sermons.
12. Bizzell, *The Social Teachings of the Jewish*

Prophets, 1916. A study in Biblical Sociology.

13. Workman, *The Servant of Jehovah,* 1907. The author interprets all the Servant poems as collective rather than individual.
14. Baron, *The Servant of Jehovah,* 1922. Argues for the individual Messianic interpretation.
15. Driver, *Isaiah, His Life and Times* (Men of the Bible series), 1893. Quite valuable.

Among many volumes we note the following: Jordan, *Prophetic Ideas and Ideals,* 1902; Findlay, *The Books of the Prophets in their Historical Succession,* 3 vols., 1896, etc.; Knudson, *Beacon Lights of Prophecy,* 1914; Kent, *The Social Teachings of the Prophets and Jesus,* 1917; Kennedy, *The Unity of Isaiah;* Pusey, *Daniel the Prophet,* 1864 (able defense of the authenticity of Daniel); Wright, *Daniel and His Prophecies;* Wright, *Daniel and its Critics;* Duhm, *The Twelve Prophets,* 1912; Kennedy, *The Book of Jonah,* 1895; Hill, *The Prophets in the Light of To-day,* 1919; Sanders, *Old Testament Prophecy,* 1921; Dahl, *Heroes of Israel's Golden Age,* 1923; Walker, *Men Unafraid,* 1923.

XII. Homiletics.

Matheson, *Representative Men of the Bible,* 2 vols., 1903; Matheson, *Representative Women of the Bible,* 1907; Driver, *Sermons on the Old Testament,* 1892; Hastings, *Great Texts of the Bible,* 20 vols., 1911-15; Hastings, *The Great Men and Women of the Bible,* 6 vols., 1913-16; Maclaren, *Expositions of Holy Scripture,* 32 vols., 1906-1910; Whyte, *Bible Characters,* 3 vols., 1899; Hastings, *The Children's Great Texts of the Bible,* 6 vols., 1920-21.

CHRONOLOGICAL CHART

I. From Abraham to

USSHER	THE FAMILY OF ABRAHAM
B.C.	
1996	Birth of Abram.
1921	Abram enters Canaan.
1897	Birth of Isaac.
1837	Birth of Jacob.
1822	Death of Abraham.
1760	Jacob flees from Esau.
1729	Joseph sold into Egypt.
1715	Joseph becomes Prime Minister.
1706	Jacob's family enter Egypt.
1689	Death of Jacob.
1635	Death of Joseph.

II. From Moses to Saul.

KAUTZSCH	USSHER	EVENTS AMONG THE ISRAELITES
B.C.	B.C.	
	1571	Birth of Moses.
	1531	Flight to Midian.
c. 1320	1491	The Exodus.....
c. 1280	1451	Joshua captures Jericho.
c. 1250	1296	Deborah and Barak overthrow Sisera.
c. 1050	1165	The boy Samuel assists Eli at Shiloh.

III. The United Kingdom.

KAUTZSCH	USSHER	EVENTS AMONG THE ISRAELITES
B.C.	B.C.	
c. 1020	1095	Saul anointed at Mizpah.
c. 1000	1055	David King of Judah at Hebron.
	1048	David King of All Israel.

The author wishes to acknowledge special indebtedness to a valuable
lished in his *Syllabus of Old Testament History.*

Joseph. 1996-1635 B.C. (Ussher).

CONTEMPORARY EVENTS

Abraham was contemporary with Hammurabi of Babylon, who is supposed by some scholars to have begun his long reign about 2100 B.C.; while R. W. Rogers and others put Hammurabi at 1950 B.C.
Palestine already inhabited by Amorites and Canaanites.
Hyksos Kings ruling in Egypt [2098-1587 B.C., Petrie].
Beginnings of Assyrian history prior to 2000 B.C.

1571-1095 B.C. (Ussher).

CONTEMPORARY EVENTS

Most recent scholars place the Exodus in the reign of Merneptah of the Nineteenth Dynasty. Some scholars place the Exodus in the period of the Eighteenth Dynasty.

Tiglath-pileser I. of Assyria [1120-1090].

1095-975 B.C., or 1020-931 B.C.

CONTEMPORARY EVENTS

Twenty-first (Tanite) Dynasty in Egypt.
Egypt and Assyria weak.
Abibaal (Hiram I.) King of Tyre.

chart compiled by his honored friend Prof. Ira M. Price, Ph.D., and pub-

II. The United Kingdom.

KAUTZSCH	USSHER	EVENTS AMONG THE ISRAELITES
B.C.	B.C.	
	c. 1035	David's grievous sins.
	c. 1023	Absalom's Rebellion.
c. 970	1015	Accession of Solomon.
	1012	Solomon commences work on the Temple.
	1004	Dedication of the Temple.
c. 943	.....	.....

IV. From the Division of the Kingdom to the

NEW DATE	USSHER	JUDAH	PROPHETS IN JUDAH
B.C.	B.C.	*A. From the Death of Solomon to the Accession*	
931	975	1. *Rehoboam* [17]. Mistake at Shechem (1)	Shemaiah forbids war with the Ten Tribes (2).
		Fortifies many cities (8).	
		After three years of obedience and prosperity, Judah lapses into idolatry (9).	
927	970	Invasion of Shishak. Jerusalem plundered (11).	Shemaiah predicts the victory of Shishak (10).

References to the English Bible; to Price, *The Monuments and the Old Testament;* and to Barton, *Archaeology and the Bible.*

(1) 1 K. 12: 1-19; 2 Chr. 10: 1-19.
(2) 1 K. 12: 21-24; 2 C. 11: 1-4.
(8) 2 C. 11: 5-12.
(9) 1 K. 14: 21-24; 2 C. 11: 17; 12: 1.
(10) 2 C. 12: 5-8.
(11) 1 K. 14: 25-31; 2 C. 12: 2-9; Barton, pp. 359 f.

1095-975 B.C., or 1020-931 B.C.—(Continued)

CONTEMPORARY EVENTS

Assyria slowly revives.
Hiram II. of Tyre.
Tanite Dynasty expelled by Sheshonk (Shishak), the founder of the Twenty-second Dynasty.

Fall of Samaria. 975-722 B.C., or 931-722 B.C.

PROPHETS IN ISRAEL	ISRAEL (TEN TRIBES)	CONTEMPORARY EVENTS
of Jehu, Athaliah and Hazael. 975-884 B.C., or 931-842 B.C.		
Man of God from Judah rebukes Jeroboam and curses his altar (6). Ahijah predicts the death of Jeroboam's son and destruction of his house (12).	1. *Jeroboam* [22]. Builds Shechem and Penuel (3). Sets up golden calves at Bethel and Dan (4). Changes time of feast (5). Appointment of new priesthood and consequent exodus of the Levites into Judah (7).	Shishak of Egypt. Rezon of Syria.

(3) 1 K. 12: 25.
(4) 1 K. 12: 26-31.
(5) 1 K. 12: 32, 33.
(6) 1 K. 13: 1-32.
(7) 1 K. 13: 33, 34; 2 C. 11: 13-17.
(12) 1 K. 14: 1-18.

IV. From the Division of the Kingdom to the Fall

NEW DATE	USSHER	JUDAH	PROPHETS IN JUDAH
914	958	2. *Abijah* [3]. Defeats Jeroboam at Zemaraim (1).	.....
911	955	3. *Asa* [41]. Great religious reforms (2). Fortifies cities and organizes a great army (3). Ten years of peace in Judah (5).	..... Iddo writes the lives of Rehoboam and Abijah (4).
910	954	2d year	.....
909	953	3d year	.....
896	941	(a) Asa defeats Zerah's army of a million (8).	(b) Azariah encourages Asa, and stirs up a revival (9).
	940	(b) Asa bribes Ben-hadad to attack the dominions of Baasha (11).	.....
		(c) Destroys Ramah and with the material builds Geba and Mizpah (12).	(d) Hanani rebukes Asa (13).
886	930	26th year	.....
885	929	27th year	.....
885	929	.....	.....

(1) 2 C. 13.
(2) 1 K. 15:9-15; 2 C. 14:1-5.
(3) 2 C. 14:6-8.
(4) 2 C. 12:15; 13:22.
(5) 2 C. 14:1.
(8) 2 C. 14:9-15.
(9) 2 C. 15.
(11) 1 K. 15:18-21; 2 C. 16:1-5.
(12) 1 K. 15:22; 2 C. 16:6.
(13) 2 C. 16:7-10.

of Samaria. 975-722 B.C., or 931-722 B.C.—(Cont'd)

PROPHETS IN ISRAEL	ISRAEL (TEN TRIBES)	CONTEMPORARY EVENTS
	18th year.	
.....	20th year.	
.....	2. *Nadab* [2]. Son of Jeroboam I. Nadab slain at siege of Gibbethon by (6).	
.....	3. *Baasha* [24]. He destroys the house of Jeroboam (7).	
.....	.....	Zerah the Ethiopian.
.....	(a) Baasha builds Ramah to stop the exodus into Judah (10).	Ben-hadad I. of Syria.
Jehu's prophecy against Baasha and his house (14).		
.....	4. *Elah* [2]. Slain in Tirzah by Zimri (15).	
.....	5. *Zimri* [7 days]. Besieged by Omri, he burns palace over his head (16).	
.....	6. Omri [12]. Civil war with Tibni for four years (17).	

(6) 1 K. 15: 25-28.
(7) 1 K. 15: 29, 30.
(10) 1 K. 15: 17.
(14) 1 K. 16: 1-4, 7.
(15) 1 K. 16: 9-13.
(16) 1 K. 16: 15-19.
(17) 1 K. 16: 21, 22.

IV. From the Division of the Kingdom to the Fall

NEW DATE	USSHER	JUDAH	PROPHETS OF JUDAH
881	924*	.....	.....
874	918	38th year	.....
		In his 39th year Asa diseased, but not relying on Jehovah (5).	
		Buried in Jerusalem with great honors (6).	
871	914	4. *Jehoshaphat* [25]. Religious reforms (7).	.....
		Fortresses and army greatly strengthened (8).	
869	912	The law of God taught in his 3d year (10).	
		Tribute from Philistines and Arabians (11).	
854		.....	.....
853	897	17th year. (a) Alliance with Ahab (17).	(d) Jehu rebukes Jehoshaphat (20).
		Jehoram regent (2 K. 1:17; 3:1).	

* The asterisk accompanying a date indicates a slight deviation from Ussher.

(5) 1 K. 15:23; 2 C. 16:12.
(6) 2 C. 16:13, 14.
(7) 2 C. 17:3-6.
(8) 2 C. 17:2, 12-19.
(10) 2 C. 17:7-9.
(11) 2 C. 17:10, 11.
(17) 1 K. 22:44; 2 C. 18.
(20) 2 C. 19:1-3.

of Samaria. 975-722 B.C., or 931-722 B.C.—(Cont'd)

PROPHETS IN ISRAEL	ISRAEL (TEN TRIBES)	CONTEMPORARY EVENTS
.....	Omri builds Samaria and transfers his capital thither (1). Makes Moab tributary (2).	
.....	7. Ahab [22]. Marries Jezebel of Zidon (3). Rapid introduction of Baal worship into Israel (4).	
.....	4th year.	
Elijah.	Elijah's appearance and the drought of three and one-half years (9).	
	Destruction of the 450 prophets of Baal at Mt. Carmel (12). Flight of Elijah to Horeb (13).	
	War with Syria. Ahab victorious at Samaria and at Aphek. Makes treaty with Ben-hadad (14).	Ben-hadad II. of Syria.
.....	Furnishes troops to a league against Assyria (15). Naboth's vineyard (16).	Shalmaneser III. of Assyria [860-825].
(b) Micaiah versus 400 false prophets (18).	(c) Ahab slain in battle at Ramoth-gilead (19).	

(1) 1 K. 16: 24.
(2) Price, pp. 142-147; Barton, pp. 363-5.
(3) 1 K. 16: 31.
(4) 1 K. 16: 31-33.
(9) 1 K. 17.
(12) 1 K. 18.
(13) 1 K. 19.
(14) 1 K. 20.
(15) Price, pp. 149-153; Barton, p. 361.
(16) 1 K. 21.
(18) 1 K. 22: 5-28; 2 C. 18: 4-27.
(19) 1 K. 22: 1-40.

IV. From the Division of the Kingdom to the Fall

NEW DATE	USSHER	JUDAH	PROPHETS OF JUDAH
853	897*	Jehoshaphat improves the administration of justice (1). (a) Great invasion of Moabites, Ammonites, and Edomites (3). (c) Navy broken up (7)....	..... (b) Jahaziel encourages the people (4). (b) Eliezer predicts the destruction of the navy (6).
852	896	18th year	.....
849	892	5. *Jehoram* [8]. Daughter of Ahab for wife (11). Slays his brethren (12). Revolt of Edom and of Libnah (13). Letter from Elijah (14).	.....
846		Death of Jehoshaphat. Invasion of Arabians and Philistines, who plunder and kill (15). Loathsome disease for two years (16).	OBADIAH. (?)

(1) 2 C. 19: 4-11.
(3) 2 C. 20: 1-30.
(4) 2 C. 20: 14-17.
(6) 2 C. 20: 37.
(7) 1 K. 22: 48, 49.
(11) 2 C. 21: 6.
(12) 2 C. 21: 1-4.
(13) 2 K. 8: 20-22; 2 C. 21: 8-10.
(14) 2 C. 21: 12-15.
(15) 2 C. 21: 16, 17.
(16) 2 C. 21: 18-20.

of Samaria. 975-722 B.C., or 931-722 B.C.—(Cont'd)

PROPHETS IN ISRAEL	ISRAEL (TEN TRIBES)	CONTEMPORARY EVENTS
.....	8. *Ahaziah* [2]. Revolt of Moab (2).	
.....	(a) Unites with Jehoshaphat in building merchant vessels at Ezion-geber (5). Jehoram regent with Ahaziah. Inquires of Baal-zebub. Attempt to arrest Elijah (8).	
.....	9. *Jehoram* [12].	
Elisha.	Combines with Jehoshaphat to recover Moab (9).	Mesha, king of Moab, attacked by kings of Israel, Judah, and Edom (10).
.....	5th year.	
	Terrible siege of Samaria by Ben-hadad. Remarkable flight of Syrians (17).	

(2) 2 K. 1: 1; Price, pp. 144-6.
(5) 2 C. 20: 35, 36.
(8) 2 K. 1: 2-17.
(9) 2 K. 3: 4-8.
(10) 2 K. 3: 9-27.
(17) 2 K. 6: 8—7: 20.

IV. From the Division of the Kingdom to the Fall

NEW DATE	USSHER	JUDAH	PROPHETS OF JUDAH
842	885	6. *Ahaziah* [1]. Affinity with house of Ahab (1).	.....
842	884	Slain by Jehu (5).	.....
		B. From the Accession of Jehu to the	
842	884	(0) Athaliah [6] usurps the throne. Destroys seed royal except Joash (6).	.....
		Athaliah slain (10).	
836	878	7. *Joash* [40]. Baal worship uprooted (11). Under the tuition of Jehoiada, Joash is faithful to Jehovah (12).	.....
			JOEL. (?)
814	856	23d year. The temple repaired (14).	.....
		Death of Jehoiada, quickly followed by lapse into idolatry (15).	Zechariah, son of Jehoiada, rebukes Joash, and is murdered (16).
		Hazael threatens Jerusalem, but is bought off by large presents. (19).	.....
800	841	37th year	.....

(1) 2 C. 22: 2-4.
(5) 2 C. 22: 5-9.
(6) 2 K. 11: 1-3; 2 C. 22: 10-12.
(10) 2 K. 11: 4-20; 2 C. 23.
(11) 2 K. 11: 17-20.
(12) 2 K. 12: 1-3; 2 C. 24: 1-3.
(14) 2 K. 12: 4-16; 2 C. 24: 4-14.
(15) 2 C. 24: 15-19.
(16) 2 C. 24: 20-22.
(19) 2 K. 12: 17, 18; 2 C. 24: 23, 24.

of Samaria. 975-722 B.C., or 931-722 B.C.—(Cont'd)

PROPHETS IN ISRAEL	ISRAEL (TEN TRIBES)	CONTEMPORARY EVENTS
.....	12th year. Wounded in battle with the Syrians (2).	Murder of Ben-hadad II. (Hadadezer) by Hazael (3).
.....	Slain by Jehu at Jezreel (4).	
Fall of Samaria. 884-722, or 842-722 B.C.		
.....	10. *Jehu* [28]. Exterminates house of Ahab and uproots Baal worship, but retains calf worship (7). Pays tribute to Shalmaneser III. of Assyria (9).	Shalmaneser III. attacks Hazael (8).
.....	7th year. Hazael's inroads. Takes possession of country east of Jordan (13).	
.....	11. *Jehoahaz* [17]. Hazael keeps Israel in subjection (17).	
.....	.....	Hazael captures Gath, and threatens Jerusalem (18).
.....	12. *Jehoash* [16]. Associated two years with his father.	(Mari of Syria, B.C. 803).

(2) 2 K. 8: 28, 29.
(3) 2 K. 8: 7-15.
(4) 2 K. 9.
(7) 2 K. 10: 1-29.
(8) Price, pp. 154 f.
(9) Barton, pp. 362 f.
(13) 2 K. 10: 32, 33.
(17) 2 K. 13: 1-7.
(18) 2 K. 12: 17, 18.

IV. From the Division of the Kingdom to the Fall

NEW DATE	USSHER	JUDAH	PROPHETS OF JUDAH
799		Amaziah regent with Joash. Conspiracy against Joash. Slain in Millo (1).	
797	839	8. *Amaziah* [29]. Slays his father's murderers (2).	.....
		(a) Hires large army of mercenaries from Israel to fight against Edom (5). (c) Defeats Edom, but worships the idols of the conquered nation (7).	(b) Man of God forbids the league with Israel (6). (d) Prophet rebukes Amaziah (8).
790			
785	826	Challenges Israel, but is captured at Bethshemesh, and Jerusalem is plundered (9).	.....
785	825	15th year ..... Decline of Amaziah. Uzziah regent. Amaziah slain by servants in Lachish (11).	.....
780	810	9. *Uzziah,* or *Azariah* [52]. Conquers the Philistines and Arabians. Builds Eloth. Receives tribute from the Ammonites. Fortifies Jerusalem and Judah. Fond of husbandry. Organizes and equips a great army (14).	Zechariah instructs Uzziah (13).
750	773	38th year ..... Uzziah's sacrilege and leprosy	.....

(1) 2 K. 12: 20, 21; 2 C. 24: 25, 26.
(2) 2 K. 14: 5, 6.
(5) 2 C. 25: 5, 6.
(6) 2 C. 25: 7-10.
(7) 2 K. 14: 7; 2 C. 25: 11-14.
(8) 2 C. 25: 15, 16.
(9) 2 K. 14: 8-16; 2 C. 25: 17-24.
(11) 2 K. 14: 19, 20.
(13) 2 C. 26: 5.
(14) 2 C. 26: 1-15.

of Samaria. 975-722 B.C., or 931-722 B.C.—(Cont'd)

PROPHETS IN ISRAEL	ISRAEL (TEN TRIBES)	CONTEMPORARY EVENTS
.....	2d year. Visits Elisha (3). Three victories over the Syrians (4).	Ben-hadad III. of Syria.
	Jeroboam regent with Jehoash.	
.....	15th year. Defeats Judah and breaks down part of the wall of Jerusalem (10).	
..... Jonah.	13. *Jeroboam* II. [41]. Great warrior. The boundaries of Israel greatly enlarged (12).	
..... Amos.	27th year (?).	
Hosea.		
.....	14. *Zechariah* [6 mos.]. Slain by (15).	

(3) 2 K. 13: 14-19.
(4) 2 K. 13: 22-25.
(10) 2 K. 14: 18-16; 2 C. 25: 17-24.
(12) 2 K. 14: 25-28.
(15) 2 K. 15: 8-12.

IV. From the Division of the Kingdom to the Fall

NEW DATE	USSHER	JUDAH	PROPHETS OF JUDAH
		Regency of Jotham (1). 39th year	
748	772	39th year	.....
		In conflict with Assyria (3) (Possibly not the Biblical Azariah.)	.....
738	761	50th year	.....
736	759	52d year	.....
			ISAIAH.
735	758	10. *Jotham* [16]	.....
		Fortifies Judah and Jerusalem (6). Keeps the Ammonites in subjection (7).	MICAH.
734	742	11. (Jeho) *Ahaz* [16].....	.....
		Given up to idolatry (9)... Defeated by Syria and Israel (10).	
		(a) Captives taken to Samaria (11).	.....
		Edomites and Philistines capture many towns (13).	
734		Ahaz calls upon Pul to assist him (14).	.....
732	.....	Ahaz at Damascus (17)....	.....
		Introduces Syrian idolatry (18).	

(1) 2 K. 15: 5.
(3) Price, pp. 162 f.
(6) 2 C. 27: 3 f.
(7) 2 C. 27: 5.
(9) 2 K. 16: 1-4; 2 C. 28: 1-4
(10) 2 K. 16: 5 f; 2 C. 28: 5-7.
(11) 2 C. 28: 8.
(13) 2 C. 28: 16-19.
(14) 2 K. 16: 7-9; 2 C. 28: 20 f
(17) 2 K. 16: 10.
(18) 2 K. 16: 11-18; 2 C. 28: 22-25.

of Samaria. 975-722 B.C., or 931-722 B.C.—(Cont'd)

PROPHETS IN ISRAEL	ISRAEL (TEN TRIBES)	CONTEMPORARY EVENTS
	15. *Shallum* [1 mo.]. Slain by (2).	
.....	16. *Menahem* [10].	Tiglath-pileser III. (Pul) of Assyria [745-727].
.....	Tributary to Pul of Assyria (4).	
.....	17. *Pekahiah* [2]. Slain by (5).	
.....	18. *Pekah* [20]. Long reign in Gilead, perhaps 15 years.	
.....	2d year.	
	Pekah and Rezin enter into an alliance against Judah (8).	Rezin of Syria.
.....	17th year.	
(b) Oded encourages the men of Israel to send back the captives (12).		
	Northern and eastern districts of Israel carried captive by Pul (15).	
.....	.....	Damascus captured and Rezin slain (16).

(2) 2 K. 15: 13-15.
(4) 2 K. 15: 17-22; Barton, p. 367.
(5) 2 K. 15: 23-26.
(9) Is. 7: 1-9.
(12) 2 C. 28: 9-15.
(15) 2 K. 15: 29.
(16) 2 K. 16: 9.

IV. From the Division of the Kingdom to the Fall

NEW DATE	USSHER	JUDAH	PROPHETS OF JUDAH
731			
730	730	12th year.....	.....
727	727*	12. *Hezekiah* [29]..... Great reforms (4). Remarkable observance of the Passover (5). Idols destroyed (6). Restores temple service (7).	.....
	725	.....	.....
724	724	.....	.....
722	722*	6th year.....	.....

V. From the Fall of Samaria to the First Capture

DATE	JUDAH	PROPHETS
720	.....	.....
717	.....	.....
713	Hezekiah's sickness (15). Psalm of Thanksgiving (17).	Isaiah predicts the recovery of Hezekiah (16).

(4) 2 K. 18: 3-6; 2 C. 29: 2-36.
(5) 2 C. 30.
(6) 2 C. 31: 1.
(7) 2 C. 31: 2-21.
(15) 2 K. 20: 1-11; 2 C. 32: 24-26; Is. 38: 1-8.
(16) 2 K. 20: 4-6; Is. 38: 1-6.
(17) Is. 38: 9-20.

of Samaria. 975-722 B.C., or 931-722 B.C.—(Cont'd)

PROPHETS IN ISRAEL	ISRAEL (TEN TRIBES)	CONTEMPORARY EVENTS
	Hoshea slays Pekah (1).	
.....	19. *Hoshea* [9]. Confirmed in his kingdom by Assyria (2).	
.....	3d year. Alliance with So (Sibe) of Egypt (3).	Shalmaneser V. of Assyria [727-722].
.....	Hoshea imprisoned (8).	
.....	7th year. Shalmaneser besieges Samaria (9).	
.....	Fall of Samaria (10). Inhabitants carried away by Sargon to the far East (11).	Sargon II. of Assyria [722-705].

of Jerusalem by Nebuchadrezzar. 722-605 B.C.

ASSYRIA AND BABYLON	OTHER NATIONS
Sargon captures Karkar (12). ..	Egyptians defeated at Raphia by Sargon (13).
Sargon destroys Carchemish (14).	

(1) 2 K. 15: 30.
(2) Price, p. 167.
(3) 2 K. 17: 4.
(8) 2 K. 17: 4.
(9) 2 K. 17: 5.
(10) 2 K. 17: 6; Barton, p. 369.
(11) 2 K. 17: 6.
(12) Price, p. 176.
(13) Price, p. 176.
(14) Price, p. 176.

V. From the Fall of Samaria to the First Capture of

DATE	JUDAH	PROPHETS
712	Merodach-baladan sends an embassy to Jerusalem (1).	Isaiah predicts the Babylonian captivity (2).
711	.....	.....
710	.....	.....
705	.....	.....
701	(a) Sennacherib invades Philistia and Judah (5). (b) Hezekiah prepares Jerusalem for a siege (6). (c) Hezekiah submits, and pays tribute (7). (d) He twice refuses to surrender his capital (8). (g) Great disaster to the Assyrian army (11).	(e) Isaiah announces the safety of Jerusalem (9).
698	13. *Manasseh* [55]. Plunges into gross idolatry, superstition and cruelty (12).	
681	Manasseh tributary to Esarhaddon (14).	.....
670	.....	.....
669	.....	.....
668	Manasseh tributary to Assurbanipal	.....
666	.....	.....

(1) Is. 39: 1, 2.; 2 K. 20: 12-15; 2 C. 32: 31.
(2) Is. 39: 3-8; 2 K. 20: 16-19.
(5) 2 K. 18: 13; 2 C. 32: 1; Is. 36: 1.
(6) 2 C. 32: 2-8.
(7) 2 K. 18: 14-16.
(8) 2 K. 18: 17—19: 19; 2 C. 32: 9-20; Is. 36: 2—37: 20.
(9) 2 K. 19: 20-34; Is. 37: 21-35.
(11) 2 K. 19: 35, 36; 2 C. 32: 21; Is. 37: 36, 37.
(12) 2 K. 21: 1-16; 2 C. 33: 1-10.
(14) Barton, p. 378.

Jerusalem by Nebuchadrezzar. 722-605 B.C.—(Cont'd)

ASSYRIA AND BABYLON	OTHER NATIONS
Sargon's general captures Ashdod (3).	
Sargon overthrows Merodach-baladan (4).	
Death of Sargon. Sennacherib reigns.	
.....	(f) Battle with Tirhakah at Eltekeh. Sennacherib claims the victory (10). (R. W. Rogers and others put this battle between 688 and 682 B.C.)
Sennacherib slain by his sons (13). Esarhaddon of Assyria [681-668].	
Esarhaddon conquers Egypt (15).	Tirhakah flees into Ethiopia (16).
.....	Tirhakah regains Egypt (17).
Assurbanipal of Assyria [668-626].	Egypt snatched from Tirhakah (18).
Assyrians invade Egypt (19).	Sack of Thebes (No-Amon) (20).

(3) Is. 20: 1; Barton, p. 371 f.
(4) Price, p. 179.
(10) Price, pp. 181 ff.
(13) 2 K. 19: 36, 37; 2 C. 32: 21; Is. 37: 37, 38.
(15) Price, p. 196.
(16) Price, p. 196.
(17) Price, p. 197.
(18) Price, p. 197.
(19) Price, p. 197.
(20) Nah. 3: 8-10.

V. From the Fall of Samaria to the First Capture of

DATE	JUDAH	PROPHETS
c. 647	Manasseh carried in chains to Babylon (1). Restored to his throne, he reforms (2). Heathen gods removed, and Jerusalem fortified (3).	
643	14. *Amon* [2]. Wicked like his father (4). Slain in a conspiracy (5).	
641	15. *Josiah* [31]. Seeks after Jehovah at the age of fifteen (6).	
629	Destroys idols in Judah. (7).	NAHUM.
628	.....	JEREMIAH commences his ministry (8). ZEPHANIAH
623	(a) Repairs the temple (9). (b) Book of the Law found (10). (d) Renews covenant with Jehovah (12). (e) Thorough reformation extending even to Bethel and Samaria (13). (f) Great Passover (14). Josiah slain by the Egyptians at Megiddo (16).	(c) Prophecy of Huldah (11). .....
610	16. *Jehoahaz* [3 mos.]. Deposed by Necho on his return from the Euphrates, and carried to Egypt (17).	

(1) 2 C. 33: 11.
(2) 2 C. 33: 12, 13.
(3) 2 C. 33: 14-16.
(4) 2 K. 21: 19-22; 2 C. 33: 21-23.
(5) 2 K. 21: 23, 24; 2 C. 33: 24, 25.
(6) 2 C. 34: 1-3.
(7) 2 C. 34: 3-7.
(8) Jer. 1: 1, 2.
(9) 2 K. 22: 3-7; 2 C. 34: 8-13.
(10) 2 K. 22: 8-11; 2 C. 34: 14-19.
(11) 2 K. 22: 12-20; 2 C. 34: 20-28.
(12) 2 K. 23: 1-3; 2 C. 34: 29-33.
(13) 2 K. 23: 4-20; 2 C. 34: 33.
(14) 2 K. 23: 21-23; 2 C. 35: 1-19.
(16) 2 K. 23: 29, 30; 2 C. 35: 20-25.
(17) 2 K. 23: 31-33; 2 C. 36: 1-3.

Jerusalem by Nebuchadrezzar. 722-605 B.C.—(Cont'd)

ASSYRIA AND BABYLON	OTHER NATIONS
	Cyaxares founds Median Empire [633].
	Scythian invasion.
Nabo-polassar [625-605] king of Babylon.	Nineveh destroyed [612 B.C.]
	Necho of Egypt [610-594].
.....	Pharaoh-necho marches through Palestine to the Euphrates (15).

(15) 2 K. 23: 29.

V. From the Fall of Samaria to the First Capture of

DATE	JUDAH	PROPHETS
609*	17. *Jehoiakim* [11]. Enthroned by Necho (1).	HABAKKUK.

VI. The Exile

DATE	JUDAH	PROPHETS
605*	Nebuchadrezzar captures Jerusalem (3). Carries some of the sacred vessels to Babylon (5).	DANIEL carried to Babylon (4).
604	.....	.....
602	Jehoiakim rebels against Babylon (6).	
598*	18. *Jehoiachin* [3 mos.]. Carried captive by Nebuchadrezzar (7).	EZEKIEL carried captive to Babylon (8).
597*	19. *Zedekiah* [11]. Placed on the throne by Nebuchadrezzar (9).	
594*	Zedekiah visits Babylon (10).	
593*	.....	Ezekiel begins to prophesy (11).
589*	Zedekiah, along with other petty kings, rebels against Babylon (13). Nebuchadrezzar invests Jerusalem (14).	Jeremiah sorely persecuted (16). .....

(1) 2 K. 23: 34, 35; 2 C. 36: 4.
(3) 2 K. 24: 1; 2 C. 36: 6.
(4) Dan. 1: 3-6.
(5) 2 C. 36: 7.
(6) 2 K. 24: 1.
(7) 2 K. 24: 10-16; 2 C. 36: 10.
(8) Ezek. 1: 2.
(9) 2 K. 24: 17; 2 C. 36: 10.
(10) Jer. 51: 59.
(11) Ezek. 1: 2.
(13) Jer. 27: 1-3; 2 K. 24: 20; 2 C. 36: 13.
(14) 2 K. 25: 1, 2.
(16) Jer. 37: 11—38: 28.

Jerusalem by Nebuchadrezzar. 722-605 B.C.—(Cont'd)

ASSYRIA AND BABYLON	OTHER NATIONS

605-535 B.C.

ASSYRIA AND BABYLON	OTHER NATIONS
Nabo-polassar dies.....	Pharaoh-necho defeated by Nebuchadrezzar at Carchemish (2).
Nebuchadrezzar [604-562].	
	Pharaoh-hophra (Apries) of Egypt [589-564].
.....	Encourages Judah to rebel against Babylon (12).
	Tries to raise the siege of Jerusalem (15).

(2) Jer. 46. (12) Jer. 37: 5-10.
(15) Jer. 34: 8-22; 37: 5, 11.

VI. The Exile

DATE	JUDAH	PROPHETS
587*	Jerusalem captured and destroyed (1). Gedaliah appointed governor of Judah (2). Slain by Ishmael (3). Johanan defeats Ishmael (4).	Jeremiah carried by force into Egypt (5).
582*	Nebuzaradan carries away a band of Jews (6).	
562	.....	.....
560	.....	.....
555	.....	.....
553	.....	.....
546	.....	.....
538	.....	.....
536	Jews allowed to return to Judah...	.....

(1) 2 K. 25: 3-21; 2 C. 36: 14-21; Jer. 39: 1-8.
(2) Jer. 40: 512; 2 K. 25: 22.
(3) 2 K. 25: 23-25; Jer. 40: 13—41: 3.
(4) Jer. 41: 4-18.
(5) Jer. 43: 1-7.
(6) Jer. 52: 30.

605-535 B.C.—(Continued)

ASSYRIA AND BABYLON	OTHER NATIONS
Death of Nebuchadrezzar. Succeeded by Evil-merodach. Jehoiachin released from confinement, and treated with honor (7). Neriglissar [560-556]. Nabonidus [555-538]. Belshazzar prince regent (8).	
.....	Cyrus conquers Astyages of Media.
.....	Cyrus conquers Croesus of Lydia.
Cyrus captures Babylon (9). Darius made ruler for two years. Daniel promoted by Darius (10). Cyrus sole ruler in Babylon (536-529). Edict for the benefit of the Jews (11).	

(7) 2. K. 25: 27-30.
(8) Dan. 5: 1, 16.
(9) Price, pp. 225 ff; Barton, pp. 383 ff.
(10) Dan. 6: 1-3.
(11) Ezra 1: 1-4.

VII. The Restoration.

DATE	JUDAH	PROPHETS
535*	The Jews under Zerubbabel return home (First Return) (1). They attempt to rebuild the temple, but are discouraged by opposition (2).	
529	.....	.....
525	.....	.....
522	.....	.....
521	.....	.....
520	The prophets urge the people to rebuild the temple (3). Building resumed (4). Darius protects and aids the builders (5).	HAGGAI and ZECHARIAH.
516*	Temple dedicated (6). Passover observed with joy (7).	
490	.....	.....
486	.....	.....
480	.....	.....
478*(?)	.....	.....
465	.....	.....
458*	Ezra leads a caravan of Jews to Jerusalem (Second Return) (9). Shortly after his arrival induces the people to give up their heathen wives (10).	

(1) Ezra 2: 1, 64-67.
(2) Ezra 2: 68—4: 6.
(3) Ezra 5: 1.
(4) Ezra 5: 2.
(5) Ezra 5: 3—6: 14.
(6) Ezra 6: 15-18.
(7) Ezra 6: 19-22.
(9) Ezra 7, 8.
(10) Ezra, 9, 10.

535 B.C.—

BABYLON AND PERSIA	OTHER NATIONS
Accession of Cambyses [529-522].	
.....	Cambyses, defeated in Ethiopia, devastates Egypt.
Pseudo-Smerdis [8 mos.].	
Accession of Darius Hystaspis [521-486], after the overthrow of Pseudo-Smerdis.	
.....	Battle of Marathon.
Accession of Xerxes [486-465].	
.....	Battle of Salamis.
Esther becomes Queen of Persia.	
The Jews saved from destruction throughout the empire (8).	
Accession of Artaxerxes Longimanus [465-425].	

(8) Esther.

VII. The Restoration.

DATE	JUDAH	PROPHETS
445	Nehemiah, after earnest prayer, secures appointment as Governor of the Jews in Palestine (1). Begins to rebuild the walls of Jerusalem, in the face of serious opposition (2). Relieves the poor from oppressive interest (3). Though harassed by foes, Nehemiah completes the wall after 52 days (4). Reading of the Law and observance of the feast of Tabernacles (5). Social and religious reforms inaugurated (6). Dedication of the city wall (7).	
433*	Nehemiah returns for a season to the court of Persia (8). Returns to Jerusalem. Certain evils corrected (9).	MALACHI.

(1) Neh. 1: 1—2: 10.
(2) Neh. 2: 11—4: 23.
(3) Neh. 5.
(4) Neh. 6.
(5) Neh. 8.
(6) Neh. 9, 10.
(7) Neh. 12: 27-43.
(8) Neh. 13: 6.
(9) Neh. 13: 7-31.

3rd Temple built by Herod
Destroyed ~~August~~ 70 A.D.

535 B.C.—(Continued)

BABYLON AND PERSIA	OTHER NATIONS
	Herodotus [444 B.C.]. Pericles in Athens.

Othniel
Ehud
Jephthah
Deborah

Israel

Jeroboam Builds S + B | Sets up G. Calves & B. S. D.
change time of hearts (Ahiya
ap New Priests

Omri + Tibni - builds Samaria

2 Ahab Jezebel - Baal worship - Elijah 3 yr. D
450 P. of Baal - Flight to Horeb R. G.
Treaty with Ben Hadad (N. Vineyard)

3 John Exterminates house of Ahab
uproots Baal W. but retains C.

4

5 J II Great warrior
Boundaries of I. greatly
enlarged

John Ira Hill

Judah

mistake & she chem
F many cities) lapse into idolatry
Jerusalem Plunder

1 Rehoboam (R. ref) (Army st.) (Law of
2 Jehoshaphat alliance with Ah

3 Joash destroys B - worship - fathfa to) rep. Jer
(Conquers the Philistine & arabian
4 Uzziah (builds Eloth (fond of Husbandry
5 Hezekiah | Great ref | ob. Pass over
Idols dest | Rest Temple Ser